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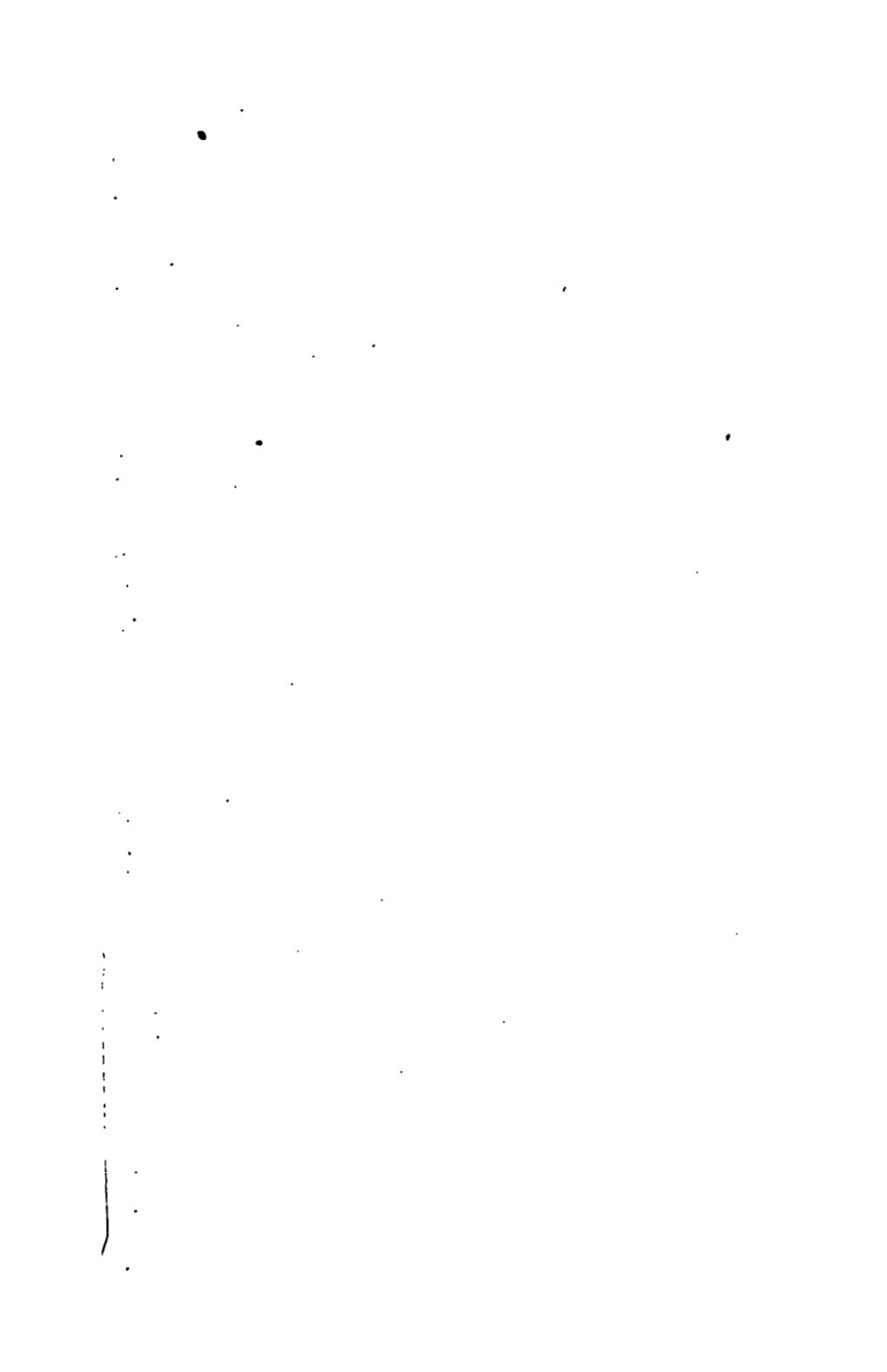
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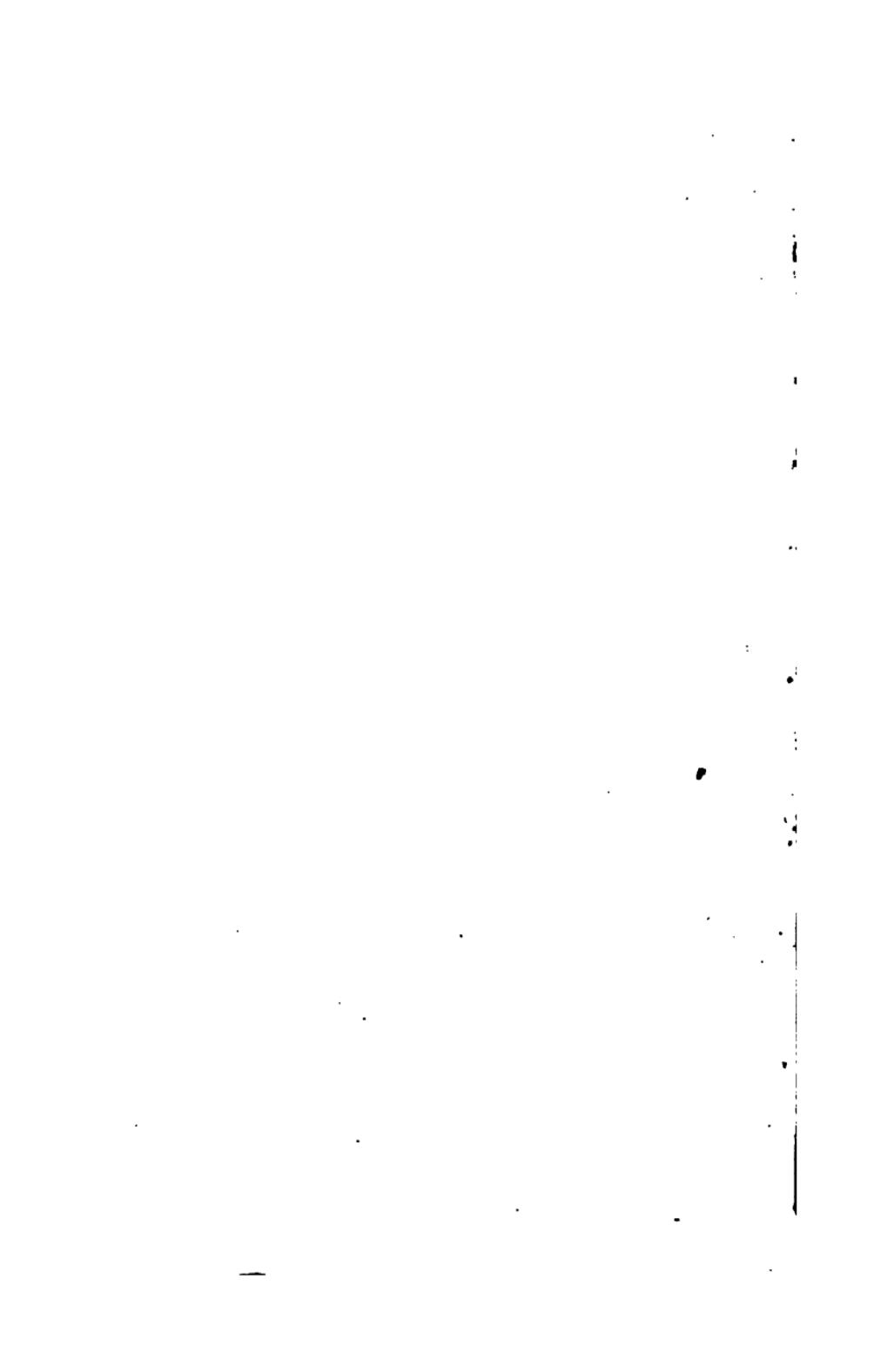
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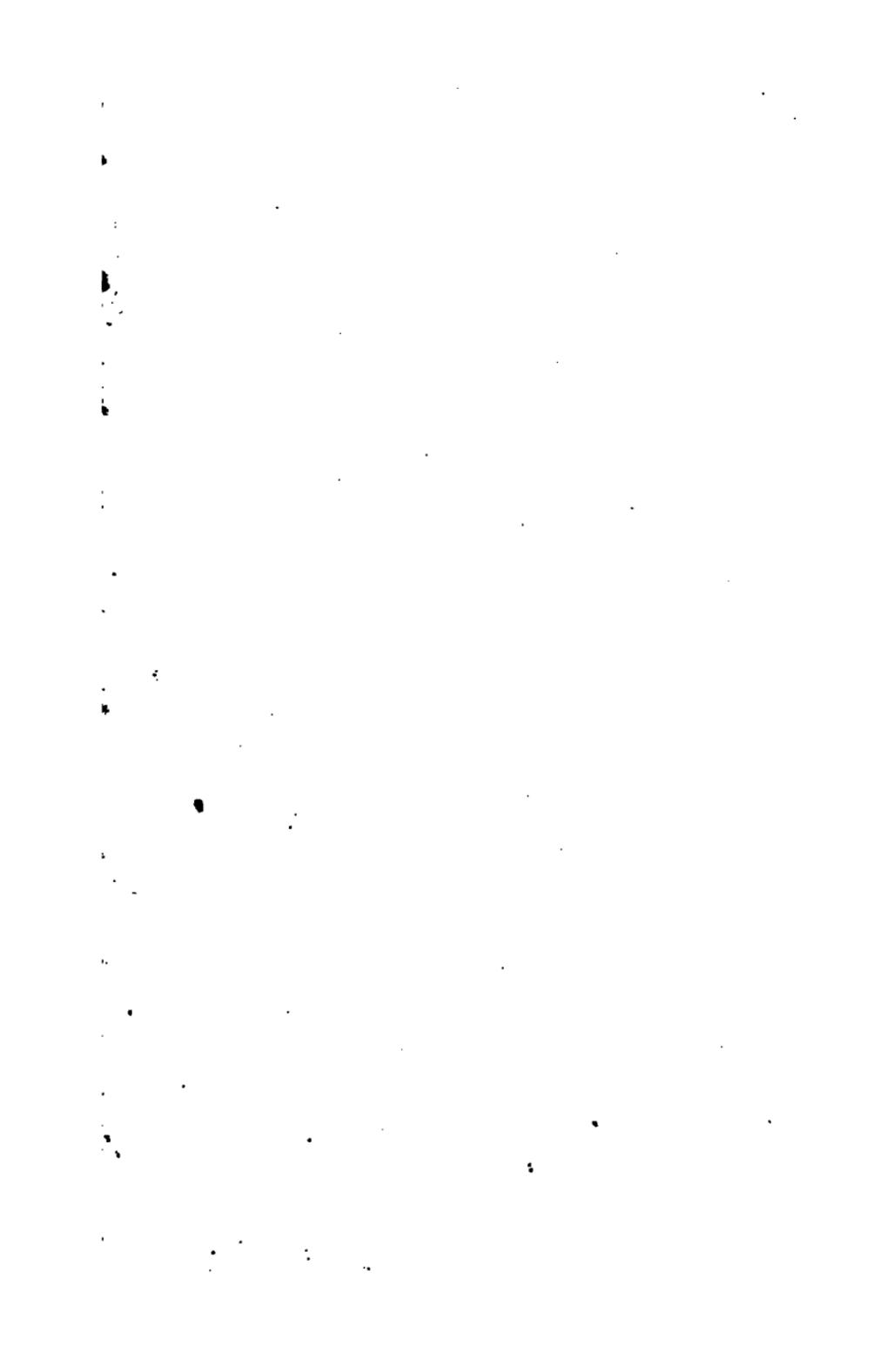
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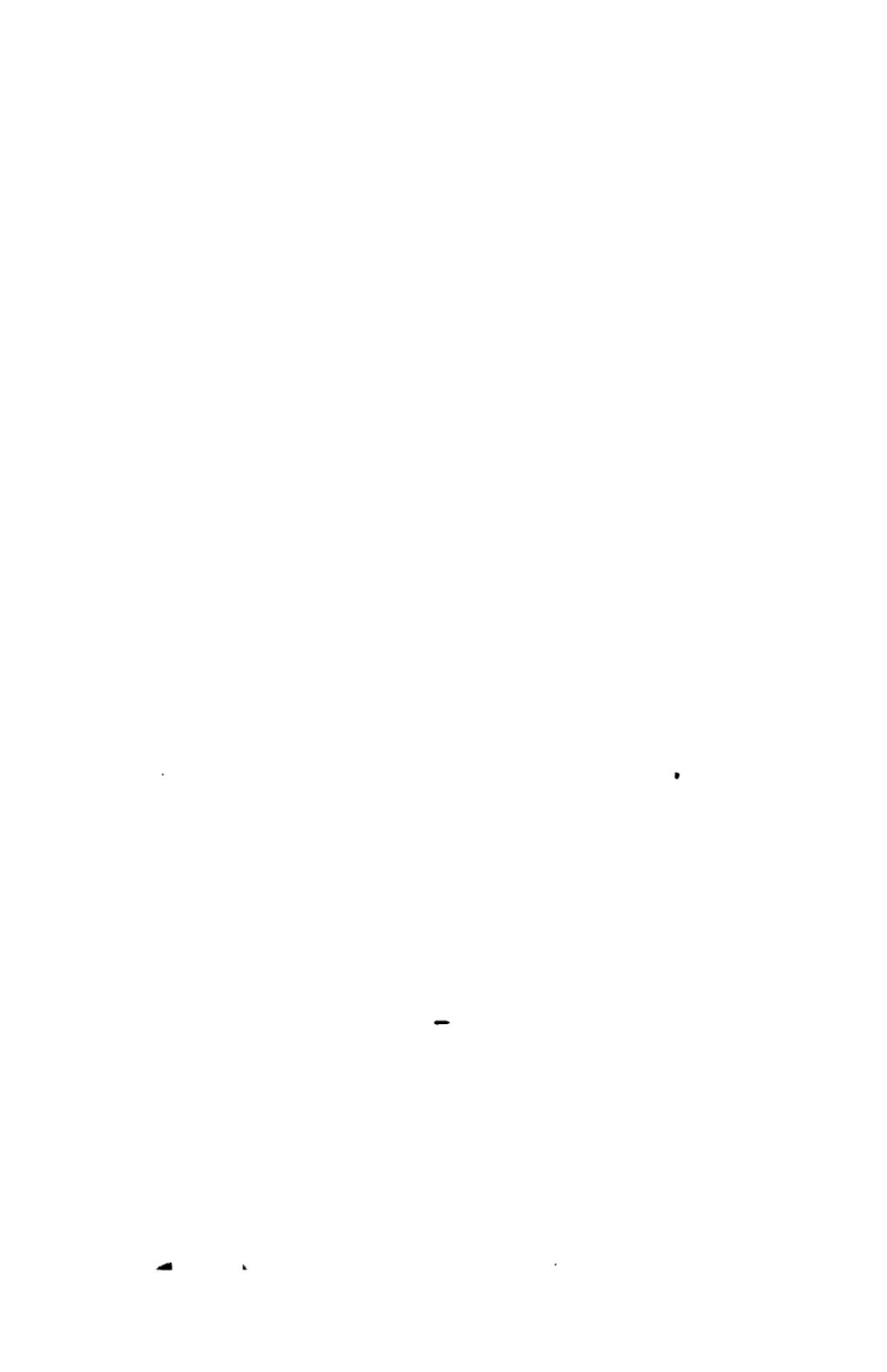
1840











SOCIETY ORGANIZED:

An Allegory.

BY

WILLIAM AUGUSTUS GORDON HAKE, Esq.

EGO MULTOS HOMINES EXCELLENTI ANIMO AC VIRTUTE FUISSE, ET
SINE DOCTRINA, NATURÆ IPSIUS HABITU PROPE DIVINO, PER SEIPSOS
ET MODERATOS ET GRAVES EXSTITISSE PATROR. ETIAM ILLUD ADJUNGO,
SÆPIUS AD LAUDEM ATQUE VIRTUTEM NATURAM SINE DOCTRINA, QUAM
SINE NATURA VALUISSE DOCTRINAM. ATQUE IDEM EGO CONTENDO,
CUM AD NATURAM EXIMIAM ATQUE ILLUSTREM ACCESSERIT RATIO
QUÆDAM CONFORMATIOQUE DOCTRINÆ: TUM ILLUD NESCHIO QUID
PRÆCLARUM AC SINGULARE SOLERE EXISTERE.

Cicero, pro Archia, l. 7.

London:

SHERWOOD & C[°]. 23, PATERNOSTER ROW.

1840.

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J. TRAPP, PRINTER, BUDGE ROW, LONDON

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E R R A T A.

- Page 10, line 14, after "orbits" add a comma.
,, 16, " 10 from bottom, *for* "in praise of Knowledge," *read*
" Works. 1. 265. By Montagu."
,, 23 " 5, after "Newton," *for* semi-colon *read* comma, and
after "Canning," *for* comma *read* semi-colon.
,, 24 " 4, *for* "ancients' beds," *read* "ancient beds."
,, 27 " 16 from bottom, *dele* "In his tract in praise of
Knowledge," and after "Lord Bacon," *insert*
" Works. 1. 262. By Montagu."
,, 80, last line, *for* (12) *read* (13).
,, 95, after line 5, add "Demosth. pro coron."

ADVERTISEMENT.

In order to anticipate the objection, that the title of the following composition is larger than its contents justify, it is necessary here to premise that the matter now published is intended to form Part I. of a Poem in Four Parts, to be together denominated **SOCIETY
ORGANIZED.**



INTRODUCTION.

THE extension of knowledge to all quarters of the globe, where there exists the capacity of man to profit of its helps;—knowledge, in the course of its diffusion, occasionally meeting with minds of the highest order Nature has ever moulded;—and the high destinies that await such minds, are the topics which compose the ground-work of this Allegory. To these general ideas are added details purporting to be indicative of the various stations, the degree of mental developement, the tone of feeling, and the governing ideas of this description of persons at the very moments of time when Knowledge is represented holding forth her hand to lead them out of ignoble obscurity to the relief of their kind.

In this manner the Poem shadows out

the commencement of an epoch, in which Knowledge, every where distinguished by the noble and beneficial characters that render her the bright hope and great and powerful auxilary of mankind, goes forth, and, in a progress over all the world, effects an assembling of the ablest in intellect, and the most noble in disposition, to be met with in the entire human race.

The names of Galileo, Newton, etc. etc. under which Knowledge is described as proceeding to the election of this august body, are introduced emblematically, being meant to denote the different branches of learning in which those persons were eminent, and to suggest the consideration, that whenever and wherever, through the instrumentality of their immortal writings, these great teachers of mankind reach individuals of fine genius, they, in effect, have assumed the high offices of example and instruction, and offered to them adequate and all necessary means of distinction; without regard to the obscurity of their birth, and notwithstanding the current of adverse circumstances.

In this sense, all the illustrious cultivators of science may be truly said to have issued, and to be moving on the design, the execution of which the close of this Poem declares to be consummated.

Accordingly, every election to serve in this newly gathered Order is to be interpreted into an event flowing out of the knowledge of the works of these great benefactors of their kind, and resulting from the diffusion of that knowledge in the particular country in which such election is laid to have taken place: while the whole elected assembly is to be regarded as the creature of the universality of the diffusion of these works of genius through the countries of the whole earth. The end proposed being to shew the application of knowledge in the election of a supreme religious and secular administration.

The Author also designs to give an animated expression of the spirit of this age; and should the veil of allegory, which is drawn around the subject-matter in question, fail of always parrying the blows that he expects

will be struck at it as being visionary, may not human experience be successfully opposed to such attacks as shewing that the observation of the great critic, *πλήρης ιστορίας στοτινής απόδειξης*, applies in its vindication? To select a single instance: has the enterprise here detailed a less probable air than the expeditions recorded of the twelfth and thirteenth centuries? Than the adventures of the Crusaders would bear had they been, not the astounding realities brought to pass by the warlike and enterprising spirit of those days, but inventions only, suggested by the general tendency and aspect of affairs, and put forth with a view to engage men to enter upon the course chalked out in their statement?

The spirit of those times was one of war; its enthusiasm originated the miracle of the Crusades, and led the flower of Europe into the battle fields of Asia during the long period cited. Now what subject most strongly excites the *enthusiasm of the spirit* of the present age? None so universally as the diffusion of knowledge. The days of chivalry are happily over, but never will

enthusiasm die out of the constitution of man, or cease, in one form or other, to lend assistance to his undertakings.

Such being this Poem's veiled meaning, it remains only to mention what method is adopted to evince the sure and necessary operations of science tending to the above results ; and this will be made sufficiently intelligible by a very succinct intimation of what it is that is celebrated. It is an enterprise undertaken on the suggestions of Bacon, Shakspeare, etc. (who inculcate the taking a nearer and deeper interest in the general affairs of the world, as one of the most sacred obligations of all understanding men,) and carried into complete effect by adequate numbers of such of the learned men of Europe as enlightened understandings and sympathies have connected inseparably with humanity in all countries, and at all periods of time, passing in a body as far as to the outer parts of the earth, in order to establish the general welfare on a correct and permanent basis, and give to civilization and mental cultivation an ac-

INTRODUCTION.

celerated movement, and, by necessary consequence, diminish the fearful amount of crime of all kinds that now ravages the fairest portions of the globe. It also contains a passing notice of the universal felicity and prosperity of the era in which this enterprise is supposed to be consummated; ascribing the ameliorated state of the world to the bodily presence and exertions of the above-named patrons and friends of their species.

And, finally, it implies that the organization (which term I use here to denote combination entered into less for securing the mutual welfare of the individuals organized, than for co-operating more effectually with their respective communities,) of the noblest and the sagest of human kind, is a necessary first step in the institution of true social order and in the advancement of society at large to the resting place of its final destinies.

SOCIETY ORGANIZED.

I.

THE MEANS.

The Poem opens by alluding, in general terms, to the three great classes of society which have uniformly co-existed, scilicet, that of the governing body, that of the masses, and that of the cultivators of Science, and immediately lays down its grand principle, by declaring that Knowledge is to be regarded as a **MEANS**, new and peculiar to modern times, of restoring to man his natural rights, and of teaching him their rightful exercise. The last of the above classes, in consequence of its admirable discoveries, works of philosophy, and literature, is joined by the thinking youths of every European land. Its thus increased numbers augment till, in process of time, there springs out of it a fourth body, who have in contemplation to extend the paths of Knowledge through the other continents of our planet.

FROM times whose memorable doings rest
On oral story, variously told,
Ere letters had enabled to record
The human destinies, down to this age
Of better omens, Man, in every clime
Engaged to hostile factions clamouring loud
For the ascendant, (1) vainly has aspired
To put in motion his prerogative
And urge his interests rightly. Yet with this

Eventful, ever-varying period,
There have up-grown new MEANS. The Past has
served
To found the People's welfare; giving birth
To the Interpreters of Nature. Moved
By intellect to leave the beaten tracks,
These, dedicating all their leisure hours
To Knowledge, fathomed the ethereous depths
Of the stars' strata; made exact surveys
Of the still regions, warm and luminous,
The solar system moves in,—measuring all
Its planets, asteroids, moons, double rings,—
And to the gazing nations pale with fear
Demonstrated that the red comets range
Their orbits feeling the control of laws
Which, harmonizing, hold whatever roam
The universe in an eternal poise!
Their mind returning earthward, makes the Storm
Leave hold on dreaded lightnings, and disperse,
Weighs in just balance this thick ponderous globe,
From its disintegrated crust evolves
The final elements, and, finding, reads
Now legible the geologic roll,
Writ at creations' hours. Out of their hands
Forth issues the steam-engine, and unites
Most distant cities; o'er the ocean darts,
And makes the utmost isles and earth's ends form

One country's boundaries. They also shone
In eloquence; laid covert policy
Bare, open, prostrate; with an eagle eye
Watched the Mind's operations; often heard
The Muses' whisperings, and thousands charmed
To do all Charity's will. Needs there more
Enumeration? Filled with wonder, streamed
The flower of Europe into the lone haunts
Of honoured learning, and enlightened youths
Rose gilding the dark ages. More and more,
In numbers the instructed still increased,
When, out of all the studious multitude,
There separated seven great companies,
Associating to extend to all
These walks of science. Bands immortal, hail!
Brave, enterprising, wise, humane,
Above your fellows; yours are virtues raised
By highest culture, which absorbs all bad
Nature, and understandings and desires
More noble in their essence makes divine!

NOTE.

- (1) The generality of cities are inhabited by such as both fight with one another about shadows, and raise sedition about governing, as if it were some mighty good. But the truth

is in this manner. In whatever city those who are to govern, are *the most adverse* to undertake government, that city, of necessity, will be the best established, and the most free from sedition; and that city whose governors are of an opposite character, will be in a condition quite opposite.

The contest being who shall govern, such a war being domestic, and within them, *it destroys both themselves and the rest* of the city. They ought at least not to be fond of governing who enter on it, otherwise the rivals will fight about it.—*Plat. de Rep. lib. 7, Spens' Transl.*

II.

THE PROPOSITION.

Dedicated to the proceedings of the Association before described as having assembled, the Allegory assumes an historical form; and first, Bacon, after discoursing awhile in praise of Knowledge, and in their praise who communicate it liberally to their fellow-men, declares Knowledge to be of power to eradicate evil; speculates on the actual and discoverable existence of an Order of Minds infinitely surpassing the ordinary standard; and concludes his oration by moving the learned and more actively benevolent part of mankind to a great international enterprise, having for its primary objects the advancement of Civilization and the diffusion of Knowledge, by means of adequate institutions to be every where established.

Who were first movers in this enterprise?
Establishing whose counsels had these men
Arrested their swift progress through the world,
And broad high-way of life within the reach
Of honours, riches, power, had those forsook
Their country seats, their friends, and rural ease?
First, glorious Verulam, the grand design
To draw these corps together, and concert
Their arduous adventures, thus declared :—
O rest assured, (ye I address who know
The present are inducing better days,)

That after all the notable events
Man, covetous of honours, brings to pass
Have by his Understanding been assayed,
High Knowledge, Virtue's guide, will stand
confessed

The sole great work mankind has raised up; count
Those men felicitous who having reared it
Live in its shadow. By Immortals built
Their city is eternal. Who in it
Acquires an everlasting mansion? He
Whose workman-like hand but a small stone lays
Of all its lofty edifices! Vain
As transitory, vulgar triumphs scorned,
Make genius tributary to this work!
O speak out! we have filled your willing ears!
Then keep not knowledge in a tongueless cell
But waft it on your voices audible,
To all the nations! give it utterance
Till from your deep and full mouths its report
Has gone forth to all understanding men!
Perpetual are discoveries' records,
But mere inquiry never has enured
To any's glory. What crowns all results?
Delivery to mankind. So is esteemed
The office of instruction! Saving o'er
These our *Oases*, where the law stands guard
And virtues ripen in the noon-day sun

Of sacred Knowledge, through the earth entire
Reigns Profanation !—Murder stalks abroad,
War, Superstition, and all dwellings fill
With mourners' wailing, till, like fitful gusts
Through wildernesses, Ire, Despair, Revenge,
Engendered in the injured's broken heart,
Do evil. (2) Clouds and darkness cover all
The populations; starless is the night
Of their lost wandering mind. I hold it is
Past question, that wherever man abode
The Great in heart, and intellect, and soul,
The glory of the by-gone Grecian states,
As Homer, Aristides, Pericles,
And Archimedes, and Pythagoras,
In those fine qualities that be innate,
And incomunicable, had compeers
Who needed the divine Pierian springs
Flowing through and irrigating their rude tribes.
As it has been, it is. Where learning spreads
There too contemporaneously will shine
Our species' worthiest. The illustrious Dead
Have equals living! Come, come let us break
Through the pernicious darkness, the long night
Of mind, the low and universal cloud,
With lights of heavenly Knowledge! Let us plant
Elsewhere our institutions, schools of art,
And science, and the muses' melodies.

So shall, for ever, amaranth's white flowers
Blooming above our graves refresh the hearts
Of pilgrims ; memorable and beloved,
Our names endure, and merit their renown !

NOTE.

(2) Bacon in his tract in Praise of Knowledge says,—Knowledge that tendeth to profit, or profession, or glory, is but as the golden ball thrown before Atalanta; which while she goeth aside and stoopeth to take up, she hindereth the race. And knowledge referred to some particular point of use, is but as Harmodius, which putteth down one tyrant: and not like Hercules, who did perambulate the world to suppress tyrants, and giants, and monsters in every part.

III.

THE ILLUSTRATION.

The father of modern philosophy is followed in the debate by Shakspere, who, by way of illustrating the Baconian views, relates a vision seen by him during the period of his retirement at Stratford. The Phantasma, representing to his mind a model of the entire earth, and discovering its inhabitants, points out individuals to the number of seventy, as being destined elements of a court and government, having authority paramount in matters relating to the general interests of the great human empire. At the conclusion of the vision, the Goddess of Nature appearing intimates that misery is a universal consequent of the execution of evil counsels, avers the office of the seventy Magnates to be that of aiding in the restoration of Man to harmonious relations with the moral universe, and concludes by emphatically urging her great Poet to give full effect to the demonstrated intentions of the Creator, by bringing this supreme order into collective existence.

Then in his place discoursed the illustrious bard
Who gives the rustic Avon to eclipse
Ilissus, Tyber, every classic stream !
“ I stand here on behalf of human kind
To make appeal, entreaty, earnest prayer,
To thy disciples, Virtue ! to display,
Illustrated, the work before us brought
And point a course out. This I mean to do,

Narrating in its full details a dream
That whilst I slumbered in my bower's lone shade
At New-place, shewed me visions of mankind
And the earth's orb in revolution. Morn
Broke o'er Niagara. There stood a youth
This side the falls. Methought I heard these
words

Fall softly from him: "Furious and disturbed,
Ungoverned waters! Man's undying race
And mortal man, ye figure in your course
Precipitant, and everlasting lapse,
Eternally resounding, while formose
Your liquid arch sinks never; nay augments!"
After some minutes this from a bright cloud
Burst sweetly on mine ear: "I am to shew
To thee fine minds aggrandizing the earth
In myriads, and above the rest a caste,
In number seventy: more thy toiling eyes
Will seek in vain. Sublime o'er each will fly
In circles white-winged eagles screaming; see!"
The next of Nature's magnates I descried
Where Cimbarazo props the heavens. A third,
Before pursuers flying, left by night
For China, the dominions of Japan.
Another, Tibet's highlands roved. Vast plains
Lay in sweet twilight, and the birds of Jove
Soared at great distances sublime in air,

Whilst many, in rapt study o'er the waves
Of the euphoneous ocean bent and read
Its allegory-pencilling surfaces.
One sat in a green pass: at his feet were
Clear streamlets issuing; below they formed
Into a torrent and Euphrates flushed.
The four great empires' infant starting-points,
The Dream now spanned; all it o'erflew assumed
A supernatural lustre. Here appeared
Four personages beautiful in form;
Of whom the dream prolated: "That robust
Young man who, sailing up swift Tigris, rows,
And with great effort labouring the oar
Ekes out the force of the lulled winds, is graced
With the Assyrian features, open, bold,
Such as the first Kings had. Now turn your eyes
Where the sun goes down. Thence Persia's
founder sprung
On empire. Call that hilly, verdant spot
Persepolis! Yet are the Persian's looks
In his face traceable who there is seen
In meditation, gracefully reclined.
His mind turns every way and smiles o'er all,
O rarely fortunate! nor land, nor sea,
Nor the Past, in thy heart-strings wakes one
grief!
The third that side of Mount Olympus walks.

Of Latin parentage is he derived,
And of a virtue ne'er excelled in Rome,
Who tarries in Ausonia. The last two
Seem less distinguishable by their looks
Than as their nations' idiosyncrasies
Appear in each. Associations read
In their calm aspect, as from history's page:
Each great example set to future times;
Old legendary story; every deed
Done by illustrious heroes; and all scenes
Grand, honourable, daring, or sublime,
Related in their Annals, like bright fires,
Kindle within them, and in their minds grow
Familiar as their own biography."

From dawn in the new world till the day broke
O'er Britain, the bright Phantasm shifting slow
Had placed my view thus high while the round
earth

Below me made its rapid way. Then oped
The Dream's bright cloud, and parting let appear
The radiant Goddess Nature who to me
Said: "Worshipper! know I it was that set
Those seventy of my Magnates in thy view:
They have a birth-place obvious to the stroke
Of circumstances, and the tender buds
Their genius puts forth, easily are crushed.
Thy mind took notice of my multitudes

In error, miserable, lost, destroyed, (3)
Who, round this globe inhabit ! There were fools
Who, ignorant of their best interests,
And thinking by misdoings to advance
Their fortunes, sinned against me. Others sinned
On provocation. But the Seventy
Were wise and also just. I have made them
The others' Governors : not by the sword
But through Opinion's ratifying act
Going with their voices. Man in council wants
What mind the bounteous Heavens have ordained
To do him highest service. Thus he errs
Far into evil ways, reverses doom
Which wills his happiness, and sets up woe !
Go and subdue it ! Let this conference
A loud voice kindle calling the great rolls
Of nature, till my missing great ones hear
The invitation ; leave the villages
For action in the service of their race ;
And are seen passing from obscurity
To take their places at the head of men !—
Ah well would they become and keep the
heights !”

NOTE.

(3) Lamennais, having the poorer classes in his eye, draws this picture of Humanity, and treats

as follows, the subject of its achieving its own deliverance: whilst passing on this earth, as we all pass, poor travellers of a day, I have heard deep, heavy groans: I have looked up, and my eyes have witnessed unheard of sufferings, woes without number. Pale, ill, faint, clad in mourning o'er-sprinkled with spots of blood, Humanity stood before me, and I asked myself: Is this then, Man? Is this he as the Deity made him? And my soul was profoundly moved: the doubt filled me with anguish.

But after a time I understood that these sufferings, and these woes, were not of God, from whom all good emanates, and from whom can nothing emanate but what is good; but the work of man's self, buried in his ignorance, and corrupt in his passions; and I entertained a hope, and I had faith in the future destinies of human kind. Its destinies will be changed, when man wills the change, and he will do so as soon as to the lively sense of his malady there shall be joined the clear understanding of the remedy which can work its cure.

IV.

THE ARGUMENT.

Other great harbingers and promoters of organic changes in the moral, social, and political world harangue the Assembly of the Students. The substance of their addresses is very briefly given. Enlightened conceptions of Duty. A large debt of gratitude is due to the posterity of the Ancients. The auditory is pressed to make a just return to their descendants whose works led to the revival of learning in Europe. Argument of reciprocity on these heads. Put in mind of the shining example of Galilei, etc. who sacrificed all at the altars of Philosophy and Truth, the meeting is again exhorted to adopt the conduct of its great teachers by extending the advantages conferred on it to all members of the great family of man.

His influence using with his many friends,
So Shakspeare perorated; following whom
Canova, Handel, Rafael, Angelo;
Camoëns, Dante, Milton, Pope, Corneille;
The Pitts, Burke, Canning, Newton; d'Alembert,
Galvani, Kepler, Berkeley, Cuvier,
Lavoisier, Harvey, Galilei, La Place;
A reverend bead-roll; each in turn arose
And pressed his followers to bruit forth all
The truth these had imparted. Their harangues

At large you have oft read ; this is their sum :
Truth's deep immeasurable ocean flows
Toward these her western shores and leaves dry
land

The ancients' beds. Behold our countries are
The centre of her crystal depths. What help
Can be lent those who draw the noxious air
Of the receded waters ? In your grasp
The lever trembles, forged by us, to turn
And equalize this ocean on all coasts,
And with the refluent wave renew its breeze,
And airs restorative. These realms incur
A grave responsibility to heaven
For knowledge, given to an all-wise end :—
Our pure religion turning wholly on
And inculcating, transcendental love
To God and Man (4) attaches on these gifts,
And with each *Talent* debits our account.
O Christians, to the common Father's will
Who dedicate your services and lives,
Take these high grounds ! And hear, O friendly
hear
The cries of nature, ye whose holiness
Doth spring from moral instincts ! To mankind
From ages out of mind a large arrear,
A debt incalculable has accrued
Against us ; all are debtors ! Who can tell

One thought's first birth-place, and its natal
hour?

Are you enlightened? Others found for you
The lights that shine within your minds. Your
sires

Were they religious, honorable, just,
Benevolent? Was their minds' scope enlarged?
The Ancients' master-pieces with fine oil
Fed the lamp of the Gothic mind, and kept
Alive its thinking faculties; so saved
All Europe ready at the time to sink
As Asia barbarous, as Afric low!

Now even studying their works we fill
Our hearts with virtue and imbue our minds
With light. Their young compatriots do this day
(Whose title own thrice lovely Gratitude!)

By us appear, and at this bar demand
The debt these noble benefits avouch,—
Participation in your blessings. Hear
Their words: "What has attainted our pure blood
Whose fathers sang the Iliad's songs, and heard
Herodotus recite his histories
And learned of Hesiod virtue. Strymon's shores
Inherit from the Stagirite a claim
Upon your gratitude; and Egypt comes
To have her lore back, and ten thousand clans
Ask theirs on the Chaldean plains acquired!"

Thus from afar the barbarous spirits sue
For their fair heritage ! Do they propound
A righteous suit ? Are all Truth's precious stores
Given to us only ? Or do we enjoy
What is the subject of a sacred trust
For us and others ? Oh let us no more
Immure within our solitary breasts
The stirring voice of genius, science, prime
Antagonist of our mind's cataracts,
And the calm monitor, philosophy !
Our lives' whole business, our true glory lies
In uttering Knowledge with great labour won
In the abysms of nature. Emulate
Your teachers. What to your enlightenment
Truth's pioneers recount, light-yielding facts,
By us as freely as profusely showered
Upon you, to your fellows care to give.
To Conscience, and no other voice, is due
Obedience absolute : make your free will
Obsequious to its holy sanctions. Go,
Enlightened go, mankind enlightening. Lo
The earth entire, all its well-varied scenes,
Its beautifying cities, joyous vales,
Still forests, ancient glades, the open downs,
Their hill-tops echoing the valley's voice,
Brown heaths inspiriting, and the seas' high
coasts,

Form your arena. Boldly enter it !
See everywhere the soft and verdant turf
Under the gorgeous and o'er-gilding sun
And white clouds flying shapely, longs to feel
The trampling of your steel-hoofed horse ! Then
 march,
With irresistible invasion pour
Your numbers on the countries ! fill the world !

NOTE.

(4) In his tract in praise of Knowledge Lord Bacon gives the opinion subjoined :—This is a thing which I cannot tell whether I may so plainly speak as truly conceive, that as all Knowledge appears to be a plant of God's own planting, so it may seem the spreading and flourishing, or at least the bearing and fructifying of this plant, by a Providence of God, nay, not only by a general Providence, but by a special prophecy, was appointed to this autumn of the world: for to my understanding, it is not violent to the letter, and safe now after the event, to interpret that place in the prophecy of Daniel, where, speaking of the latter times, it is said, “ Many shall run to and fro and Science shall be increased,” as if the opening of the world by

navigation and commerce, and the further discovery of Knowledge, should meet in one time or age.

Whether the words, Knowledge shall be increased, warrant the liberal interpretation Lord Bacon gives them or not, it is submitted to those who are versed in the prophecies of the Old Testament, whether there would be error in reading the following Scriptures as reciprocally illustrative of and as interpreting one another?

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*—Daniel xii. 4.

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom, and behind him were there red horses, speckled and white. Then said I, O my Lord, what are these? And the angel that talked with me, said unto me, I will shew thee what these be. And the man that stood among the myrtle-trees answered and said, These are they whom *the Lord hath sent to walk to and fro through the earth.* And they answered the angel of the Lord that stood among the myrtle-trees, and said, *We have walked to and fro through the earth,* and behold, all the

earth *sitteth still, and is at rest.*—Zechariah i. 8, 9, 10, 11.

And the Lord shewed me *four carpenters.* Then said I what came these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them.—Ib. i. 20.

And I turned, and lift up mine eyes, and looked, and behold, there came *four chariots* out from between two mountains, and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses. Then I answered, and said unto the angel that talked with me, What are these, my Lord? And the angel answered, and said unto me, These are the *four spirits* of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country, and the white go forth after them; and the grisled go forth towards the south country. And the bay went forth, and sought to go, *that they might walk to and fro through the earth:* and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro

through the earth. Then cried he upon me, and spake unto me, saying, Behold these that go toward the north country *have quieted my spirit* in the north country.—*Ibid* vi. 1, 2, 3, 4, 5, 6, 7, 8.

The men whom the prophet in his first chapter describes as walking through the earth, and the chariot, which he mentions in his sixth chapter, as going forth into the north country, are declared to have produced the same effect. The men, in effect, say “we have appeared in the world, and (consequent on our presence) the people enjoy peace;” and God, in effect, says “those who go, in the chariot, towards the north country have introduced the blessings of peace there (*have quieted my spirit in the north country.*) Rest, quiet, peace, are the blessings which these angels of God leave behind them. Is not this state of things likely to arise when the prophecy of Daniel is fulfilled? For my part I cannot help thinking that the “Many running to and fro” of Daniel, and the horsemen and chariots of Zechariah, are meant to denote agents busied in the same work. I shall only add that the prophecy in the book of Daniel bears date in the third year of Cyrus, and that the visions above quoted from Zechariah are

dated in the second year of Darius ; that consequently both the Prophecy and the Visions took place within fourteen years (or thereabout) of each other; and that Daniel and Zecharia hwere fellow captives in the Babylonish captivity.

V.

THE SOCIETIES.

An international Association begins forming. It becomes important in point of numbers, and assuming to carry the above propounded views and wishes of Philosophy into immediate practical execution, sends forth numerous large bodies of its members in order to the universal propagation of Science, and with purpose, to assemble, incidentally, the elements of a Cosmopolitan Dynasty. The seven Societies betake themselves to their respective spheres of action. Invocation. The Poem here narrows its range, and a descriptive narrative of the labours and route taken by the British division of the Association commences. It pervades Britain, and leaving behind it sufficient means in operation embarks for Africa.

O for a spirit able to discern
The depths of this great theme, and trace its steps
Progressive, oscillating, retrograde,
In all the ages after it had made
Its earliest advancement! In these days
No man needs marvel at this principle,
So emanating and so seconded,
Not wanting executors. Generous bursts
Of magnanimity to the high call
Of Bacon were responded, and their sound
Was echoed through the western world. So high

The spirit that assembled and inspired
This meeting ran, that simultaneously
The seven confederacies were begun
To be assembled, and the same year's end
In the new levies' strength, intelligence,
And opulence, and enterprize, and zeal,
And number, were all-powerful elements.
As bounds the eager lion from a toil;
Ascends, and rushes through the opening way
Elated, uttering low joyous roars;
So passed out buoyantly toward their spheres
Ten thousand missionaries! to pervade
The moral wildernesses, and refresh
The arid surface with cool crystal streams;
Plant in the dark and narrow paths their lights
Diffusive, ever-blazing in men's view:
And combat evil, meliorating man!
What route the British entered, and of Mind
Coming to hold an empire paramount,
Help me, Mnemosyne, to celebrate!
Paint freshly views well-nigh effaced, and scenes
Whose burned-in colouring cannot be erased,
Give a description duly eloquent!
First Britain heard their passage in her burghs
And cities, then in Parliament, and last
Throughout her high-ways; till, well-trained,
there rose

Instructors of the People who sufficed,
To the accomplishment of Bacon's views.
The Earth was entering Libra : Hampshire sent
Fresh-blowing breezes, when, with crowded sail
The Argo and Amphictyon (5) stood to sea
On their first voyage; carrying the chiefs
And supernumeraries of the corps
Of Britons executing the designed
Ameliorations. From the sun new risen
Long silvery columns pointing to the land
Pierced the flood's shady surface, and illumed
The cliffs about the Needles; Albion's shores
On recollection crowded, one by one;
Oft witnessed standing nobly under storms,
Towering majestic, till returning suns
Discovered, bared by tempest, the deep seats
Of their foundations, and their native hues
Made radiant: down is dropped the sparkling
brine
From the moist rocks, and streaking their bold
fronts
Snow-white, green, amber, jet, in splendour shine.
Eight days the ships ran under easy sail,
And on the ninth made Afric's western shores.

NOTE.

(5) In reference to the restoration of Astræa,
Virgil (Ecl. IV.) prophecies,—

Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas.

Another Tiphys shall new seas explore ;
Another Argo land the chiefs upon th' Iberian
shore.—*Dryden's Transl.*

Amphictyon, the third in succession of the Kings of Athens, engaged the Ionians, Dorians, Perhæbians, Bœotians, Magnesians, Phthians, Locrians, Malians, Phocians, Thessalians, Dolopes, and the people of Æta, to send twelve deputies (afterwards styled the Amphictyons) to Thermopylæ charged with the conduct of all matters relating to the general interests, and reciprocal defence of their constituents : also all matters of difference which might exist between the several independent cities. Their decisions were held sacred and inviolable, and, when necessary, arms were taken to enforce them.

Other cities in process of time sent representatives to the federal union ; and this great measure enabled the united Greeks to struggle successfully with the power of their formidable enemy, Persia.

VI.

SLAVERY.

The British being landed in Africa the Slave Hulel appears near one of the out-quarters to which the pursuit of his Owners has driven him. His reverie. He discovers a very earnest desire to acquire knowledge, and labours to that end with extraordinary diligence, but without success. The Historian's commentary thereon. The Oligarchy is initiated by Hulel's election.

THERE isolated stands near Bojador
A beetling rock, whose hollow echoing base
The spring-tides entering for ages past
Have smoothed for the great Deep to murmur in.
'Midst the Canary islands visible
Gleamed Tenerif's high peak, and the sun rose
When Hume here sauntering on the soft sands,
Remarked some human foot-prints lately traced
Between stones, loosed, or out of the vexed beach
Up-rooted, and resembling in contour
The fragments of two statues roughly cut,
Men's faces, heads, arms, necks, chests, shoulders,
thighs.
Hume, curiosity awaking, called
To Wilberforce. These waiting from desire
To view who was in so remote a spot,
And what engaged his leisure, saw at night

A man forth issuing from the shelter rude
Of the rock's cavern. Seven feet in height,
His figure was imposing, broad, erect,
But intermitting faintness, pallid shades
Cast often o'er his features. He had fled
To this lone spot from breaking Slavery's chain
And from pursuers. Roaming the warm shore,
His eyes flashed fire, and traversing o'er all
The blue high-hanging heaven ('twas night's noon,
And every cloud was furled, and on the beach
Heaved slow and mighty the Atlantic waves,)
Expressed some indignation. "Late a slave,"
(He muttered) "bitterly I feel how false,
How impious the conceit is, which refers
To those harmonious regions as the fount
From which men's fates are issuing." As he gazed
A sudden fascination and deep calm
On his whole frame laid hold. Fast locked in
thought
He murmuring: "Those bright stars' federacies
Do bear the shape, and look to be the moulds,
Of clouds I oft have watched whilst they would
form
In the blue firmament, and with their white
Aerial bodies, streak its ether;—rest,
As beauteous twilight on cerulean hills
Leans gently after sunset. Can it be

Descend your piercing fulgours, till appears
here, wheresoever space contains an orb
bright image of your grandeurs. Groupe by
groupe,
Examining separate the mighty whole,
Let me mark each that bears a common look
With fleecy clouds that o'er us hovering bask
In day-light:—chiefly where the astral fires
In less subdued intensity of flame
Burn closest: (for some seconds Hulel eyed
Orion). Triangles and arches, lines
Oblique and serpentine, and strait:—(he viewed
From Rigel in Orion.) Southward form
Three luminaries an isosecles
(In Canis Major. Ardently he gazed
At Sirius and the seven Pleiades.)
▲ bow, square, triangles: (in Gemini.)
▲ triangle: (the head of Taurus.) Rhombs
And triple triangle: (in Auriga.)
▲ beat bow: (Noah's Dove.) Eight in two groupes
Whose sites a parallelogram describe:
(In Leo.) A small arch and triangles:
• (In Leo Minor.) Like a living thing,
▲ square and semicircles: (the great Bear.)
Three sided figures: (Berenices' hair.)
One half a circle, pyramids, and arc: ^
(In Bootes.) Semi-circles, triangles :

(In Sagittary and the Scorpion.) There
A tent is pitched : (he indicated Scheat
And Fomalhaut and Markab for its base,
Stars near Aquarius.) 'T would have graced
His Koran had aspiring Mahomet
Thereto consigned the faithful, calling it,
The Tent of warriors' bliss. He might have
placed

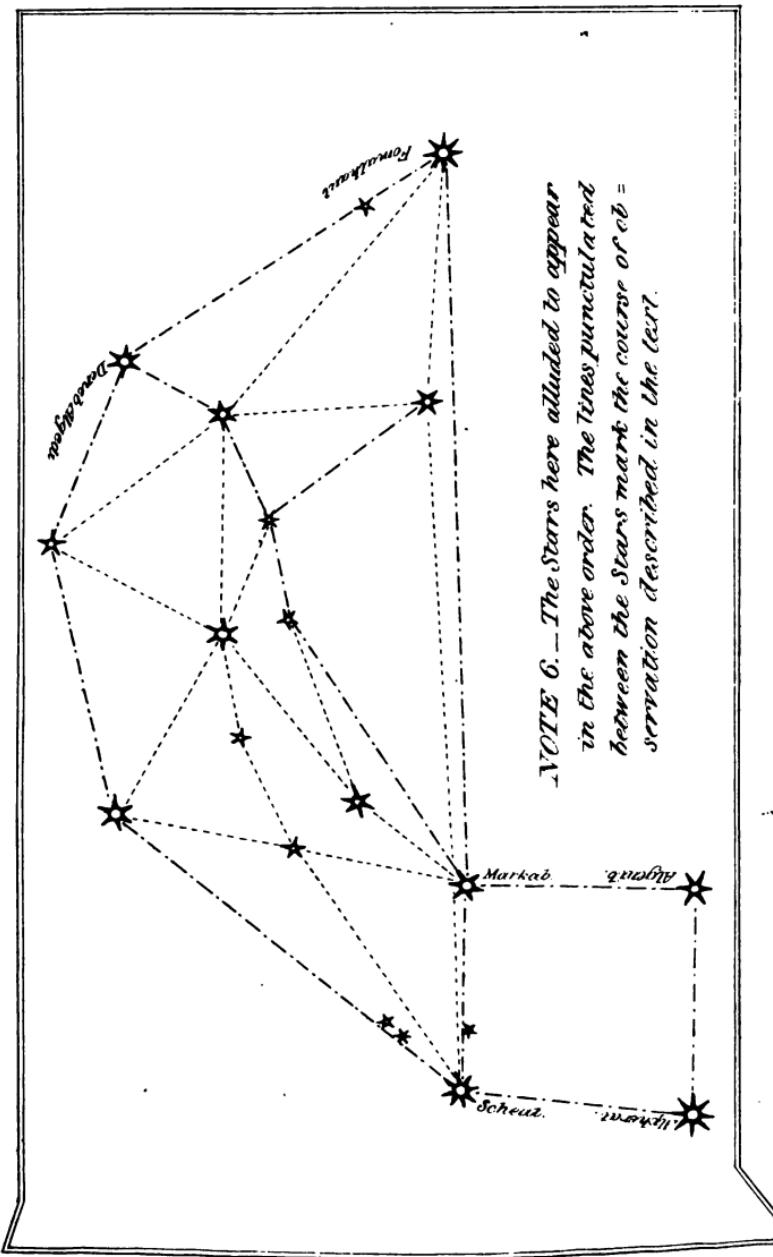
The Infidels below there : (Alpherat
And Algenib he motioning to, designed.)
Lo ! constituting the bright tent, are drawn
Distinct rhomboidal figures ! (6) I will scan
The south pole also : how its lustres shine !
Such likeness have those slender arches, arch,
And half an arch; two added stars compose
The fragment : beautiful large double tiers
Arches on arches, circles and bright squares !
Ye fashion vapoury banks, and mounts, and hills,
And crested mountain-ranges ; ye too build
The screen, the column, the triumphal arch,
Supreme inimitable architects !

(His eyes glanced from the Southern Triangle
To the goat-footed Centaur; thence athwart
O'er bright Canopus, Crosiers, and the Wolf.
Upon the Eagle next he bent his eyes
And Orphiuchus, and Serpens, and exclaimed :)
“ Light above light, lone, high, innumerable !

Ye out-pour, all to each, and each to all,
Your image through the infinite, and set
The Universe's Seal upon each Heaven !”
Now Morning in grey mantle muffled all
The constellations, and the white mists took
Forms, that referred his mind to the past night’s
Celestial scenery—as to seals that leave
A faint impression. Wilberforce and Hume
Approaching, kindly hailed him ; (7) but he turned
Upon them, fiercely, saying in deep tones,
“ Ah ! am I summoned back to misery !
What ! dare ye follow even to his lair
Your lion Hulel ? Does the whisperer Fear
Desert his sorry creatures, and forget
To give their hearts this warning : “ The strong
slave
Will, haply, chain his masters to this rock ;
And leave them starving whilst their tender brains
Will madden, in noon’s tropic suns o'er-
whelmed !”
Bad men ! ye are at liberty : begone
Lest I, invoking Justice, take your lives ;
As, in the name of retribution, turn
White people the sharp edges of their laws
To slay great malefactors !” Their reply,
Immediate confidence inspiring, was :
“ We are of England ! do we carry arms ?”

So Hulel joined us. Hume with truth remarked
On Wilberforce's strictures, such as these
(Said the Historian) were the first assays
Of learning's barbarous institutors. One
Thought he observed some interesting truth ;
Which told, it circulated through his tribes,
And taught acute minds what it is to think.
A thousand obvious elemental facts
Were gathered quickly, and gave Science birth.
In Hulel's, recognize a theory
Well calculated to awaken minds
Whose energies lie idle. Him we saw
Make persevering long assays to read
The folios of Nature, ere his mind
Had learned the characters which print men's
thoughts.

Such an auspicious opening of one mind
To nature's contemplation marks the first
Approximation to discoveries,
And shows us Knowledge in weak infancy :—
What time her earliest followers she convoked
Out of rude savage masses. Hence I think
This speculation has its value. Mind,
Of what stands dubiously best learns its strength :
Truths flash conviction through it. That excites
Trains of reflection ; these admit repose.



NOTE 6.—The Stars here alluded to appear
in the above order. The Times punctuated
between the Stars mark the course of ob-
servations described in the text.

(7) There being too many who hold the civilization of the Africans to be utterly impracticable, indeed a moral impossibility, I cannot forbear quoting in this place an eloquent opinion of (very high authority on points of this nature,) Mr. Pitt. It was pronounced in the House of Commons, in April 1792.

And these circumstances, sir, with a solitary instance or two of human sacrifices, furnish the alleged proofs, that Africa labours under a natural incapacity for civilization ; that it is enthusiasm and fanaticism to think that she can ever enjoy the knowledge and the morals of Europe ; that Providence never intended her to rise above a state of barbarism ; that Providence has irrevocably doomed her to be only a nursery for slaves for us free and civilized Europeans. Allow of this principle, as applied to Africa, and I should be glad to know why it might not also have been applied to ancient and uncivilized Britain. Why might not some Roman senator, reasoning on the principles of some honourable gentleman, and pointing to *British barbarians*, have predicted with equal boldness, “ *There* is a people that will never rise to civilization—*there* is a people destined never to be free—a people without the understanding necessary for

the attainment of useful arts ; depressed by the hand of nature below the level of the human species ; and created to form a supply of slaves for the rest of the world." Might not this have been said, according to the principles which we now hear stated, in all respects as fairly and as truly of Britain herself, at that period of her history, as it can now be said by us of the inhabitants of Africa ?

We, sir, have long since emerged from barbarism—we have almost forgotten that we were once barbarians—we are now raised to a situation which exhibits a striking contrast to every circumstance by which a Roman might have characterized us, and by which we now characterize Africa. We were once as obscure among the nations of the earth, as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow, and for a time almost imperceptible, we have become rich in a variety of acquirements, favoured above measure in the gifts of Providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society : We are in

the possession of peace, of happiness, and of liberty ; we are under the guidance of a mild and beneficent religion ; and we are protected by impartial laws, and the purest administration of justice ; we are living under a system of government, which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed ; a system which has become the admiration of the world. From all these blessings we must for ever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to the case of Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality, and degradation, in which history proves our ancestors to have been immersed. Had other nations adopted these principles in their conduct towards us ; had other nations applied to Great Britain the reasoning which some of the senators of this very island now apply to Africa ; ages might have passed without our emerging from barbarism ; and we, who are enjoying the blessings of British civilization, of British laws, and British liberty, might at this hour have been little superior, either in morals, in know-

ledge, or refinement, to the rude inhabitants of the coast of Guinea.

If then we feel that this perpetual confinement in the fetters of brutal ignorance would have been the greatest calamity which could have befallen us; if we view with gratitude and exultation the contrast between the peculiar blessings we enjoy, and the wretchedness of the ancient inhabitants of Britain; if we shudder to think of the misery which would still have overwhelmed us, had Great Britain continued to the present times to be the mart for slaves to the more civilized nations of the world, through some cruel policy of theirs, God forbid that we should any longer subject Africa to the same dreadful scourge, and preclude the light of knowledge, which has reached every other quarter of the globe, from having access to her coasts !

If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribe, some of us may live to see a reverse of that picture, from which we now turn our eyes with shame and regret. We may live to behold the natives of Africa engaged in the calm occupation of industry, in the pursuits of a just and legitimate commerce. We may behold

the beams of science and philosophy breaking in upon their land, which, at some happy period in still later times, may blaze with full lustre ; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length, in the evening of her days, those blessings which have descended so plentifully upon us in a much earlier period of the world. Then also will Europe, participating in her improvement and prosperity, receive an ample recompense for the tardy kindness, (if kindness it can be called) of no longer hindering that continent from extricating herself out of the darkness which, in other more fortunate regions, has been so much more speedily dispelled.

— Nos primus equis oriens afflavit anhelis ;
Illic sera rubens accedit lumina Vesper.

Then, sir, may be applied to Africa those words, originally used indeed with a different view :

His demum exactis—————

Devenere locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas ;
Largior hic campos Æther, et lumine vestit
Purpureo.

VII.

NATIONALITY.

Part of the British journey into Central Africa; other part having the Middle Sea for their northern limit and the Atlantic Mountains for their southern limit, traverse the north countries. They receive Mir Fafi. A regulation of the Service regarding the limits of stay in each country. At length arriving in Egypt, they meet Syené. She presents to the Electors a Code on the public right of nations. Her protest. It evinces a deep abhorrence of foreign dominion, and denies an empire's right to hold dependencies against their own will. Thereupon Puffendorf replies the institution of Courts for the maintenance and administration of international justice. Reflections on the first tokens of success in undertakings of important consequence.

THE corps these leaders headed made their way
Through central Africa, by Hulel's aid
Midst the swarth nations keeping a direct
And prospering course; while other bodies ranged
Fair territories where the boundary
Of Roman usurpation marks the soil
With lines of ruins. Hearing on the left
The blue Mediterranean's tideless sea,
And on the right hand journeying in the shade
Of Atlas mountain ranges these o'erran
Morocco; (there divine Mir Fafi, born

In Fezzan joined them;) going thence o'erpassed
The cliffs of Algiers, off whose scorching tops
The traveller admires long gaudy shores,
Made by sun's rays, o'er the proud billow's spray
Refracted, like the rain-bow; so arrived
In Barbary. They sojourned next on coasts
Whence to Sicilia is descried the sea
So clear's the air (of Tunis, Tripoli;)
Then in the Ethiop oases used
Endeavours infinite. As had been done
In England, so in barbarous provinces
Of Africa, the course was to reside;
Till by instructing all the talents, shown
By the poor natives, so much quickening seed
Was sown in a deep soil, as, far-diffused,
Had given promise of increased returns;
Large, permanent, enough for all the land.
Thus entering Egypt, Gray descried the fair
Syené. On one side impetuous rushed
The swelling river, level with his banks;
And on the other, concave at its base,
A hillock rising sheltered her abode.
A Copht is she; a noble scion sprung
From stock Egyptian; well in her revive
The ancient virtues of her line. There broke
From Gray these words: "Thus on a sudden
met,

Her beauty makes me marvel! It inspires
A Terror. Awing by supernal strength,
What life is ever soaring in her eyes,
And lips, and brows! Such magical effect
Flows from her presence, as makes credible
The tales commemorating, that subdued
By woman's beauty, night-waked lions stooped,
And tamely to their forests turning fled!
'Twas evening: in the distance day's last beams
Some mountain-tops illumined, but the vale
Soft twilight covered. Gray approached, and
said,

"Regard the mountains; rising o'er the rest
Two are more lighted by the setting sun
And more distinct than the others. Night-fall
makes

This plain and valley sombre, while the sides
Of those twin heights resemble sparkling ore.
To-morrow, chariots, issuing from their gorge,
Will to your rustic dwelling-place repair:
And thee with fitting ceremony bring
To the white tents beyond them." Thus much
said,

Gray took his leave, and mild Syené home
Retiring, made through the low hills her way,
And crossed the narrow inlet of the dell,
Where she resided. Gray to us returned.

The morrow morning, at her lowly house,
A chariot, drawn by milk-white horses stands,
Whilst those who led in chief this enterprize
Wait in their carriages, drawn by large grays,
Before and after that; escorted comes
Syené, wearing the large diamonds,
And habited in robes the Order wears;
Enters the chariot; quickly on return
The line of carriages proceed, and reach
The camp. Alighting, all, in order, pass
To the Pavilion. In the state saloon,
As ushered to her chair (on a dais set
And richly canopied) Syené walks,
By Gray attended, dulcet melodies,
Soft, joyous, congratulatory airs,
Are drowned in acclamations. From their seats,
To do her homage, all the chiefs arise.
From her hands, in the evening was received,
THE PUBLIC RIGHT: She opened its contents.
Set off by splendour of apparel shewed
Her perfect beauty to advantage; blazed
A belt of diamonds at her slender waist.
“Do the Egyptians justice: learned pursuits
Are said to have had birth in Egypt; here
Was nursed the Infant Knowledge. By this
camp,
Upon this river's brink the first reeds sighed

That music breathed through, every creed and art
And science from the Egyptian valley rose,
And took sublime flight, on the winds upborne
To the four quarters. Dying on Nile's banks,
From Heliopolis this phenix soared
O'er Asia; from its Asian ashes rose,
On Greece, and towering in Cæsar's view
Eclipsed the Roman eagles! (8) Our hands' work
Is now an heir-loom, passing with the soil
From strangers unto strangers, at the nod
Of high contracting parties! Can this be—
This riveting on millions slavery's chain—
The civilized and free-born nations' law?
Tell me the grounds their practice rests on. Old
And universal usage? Do your laws
Permit this issue, is a custom good
Though immemorial? Or by their award
Are all prescriptions valid? Better far
Than urging sophistry's stale arguments,
Is the wrong doer's bold avowal; all
Justification or excuse disclaimed!
No! on no solid grounds of justice rests
One state's dependance on another state!
Shame on the usurpation! deadlier sin
Against the rights of nations never has
Employed its perpetrators! (9) This day's joys
I purchase dearly: with a bitter pang

I leave my native country. Deep regrets
Within me her reverses ever bred:
For I am proud of a primordial realm!"
To whom this answer Puffendorf returned:
" We are originating a high court
Whose suitors shall be nations. To its halls
The weak Community will come and urge
Demands of justice on the powerful;
Its pale extends to all imperial Powers;
And they shall be concluded by its vote."
After long years' vain toils, with this morn
came

A renovated spirit, ardours new
And excitation felt through all the host.
First earnests of succeeding! in this life
Of doubts and fortune, ever highly prized,
And well remembered! Sweet it is to see
A fond anticipation realised,
And visions change to beings; objects come
Where transient shadows flitted; and to know
The justness of our wagers on ourselves!

NOTES.

- (8) Alluding to Julius Cæsar, who declared that he held it less honourable to make foreign nations

subject to the Roman Republic than he deemed it glorious to enlarge the boundaries of human knowledge.

(9) The passages given below are from the Act of Congress, which, in 1776, declared the Independence of America. Its style of composition is worthy the great occasion in which it originated; manly, noble, penetrating :—

“ When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

“ We hold these truths to be self-evident, that all men are created equal ; that they are endowed by their Creator with certain unalienable rights ; that among these are life, liberty, and the pursuit of happiness ; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed ; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a

new government, laying its foundation on such principles, and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government.

“The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

“He is, at this time, transporting large armies of foreign mercenaries to complete the works of

death, desolation and tyranny, already begun, with circumstances of cruelty and perfidy, scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

“ He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

“ He has excited domestic insurrections among us, and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

“ In every stage of these oppressions we have petitioned for redress in the most humble terms: Our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

“ Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts made by their legislature, to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement

here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them as we hold the rest of mankind, enemies in war, in peace, friends.

"We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge of the world, for the rectitude of our intentions, do in the name, and by authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be, **FREE, and INDEPENDENT STATES**; that they are absolved from all allegiance to the British crown; and that all political connections between them and the state of Great Britain is and ought to be totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support

of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.

VIII.

PSYCHOLOGY.

The Bands pass the Nile at the period of its overflowing its banks. While the French are desrcied passing the Red Sea the British set sail for Asia Minor. The range of the Koh i Kaf having become visible, some picturesque scenery is endeavoured to be portrayed. Cowley, whilst wondering at its being uninhabited, sees Nejefmelys. His apparent susceptibility to the beauties and magnificence of the heavens, ocean, and earth, and the vivid sense of them which he afterwards expresses leads Brown to quote him a celebrated passage out of Virgil.

Broad-chested mariners approaching drew,
With their flotilla, nigh our tents, and rowed
The re-united missions to their ships.
Nile's kindly over-flowing river spread.
Through all the valley in a silvery lake,
And rolled its current lowly murmuring
Against the high built cities, little isles,
Basking in sunshine, midst sweet waters; north,
Long-looked for gales, with vigor on their wings,
Were ranging over Egypt; young and old
Were out the energy-inspiring air
To breathe;—precipitating into boats
The wealthier of the people stirred; the poor
Endeavouring to gather the fresh breeze

About their huts, ingenious methods used ;
When taking leave of Afric the two corps
On board the Argo and Amphictyon, crossed
The narrow middle sea : (toward Araby
French bands were seen o'er-sailing the Red Sea,)
And, over-running Asia Minor, passed
In full career through Kurdistan. One tract
Of all this country far surpassed the rest
In sky, and air, and various ample views :
The Koh i Kaf were towering with their snows
At a great distance. Flowery greensward, stretched
Before our camp, sloped gently toward these
heights,

And spacious plains, less distant. One day's ride
Brought us upon a chasm abrupt. At hand
Lay a great city, crowned with glittering mosques,
And all your mind conceives of Eden met
In neighbouring landscapes ; beautifully veined
With running streams and rivers, springs and
lakes.

As peasants, resiant on that greensward, say
The track they live on, and those plains, and hills,
Are three contiguous districts, opened, raised,
To the horizon easy of ascent ;
So have I heard men, standing near the throne,
State confidently their long views thro' time ;
In order to arrangements provident :
So have I known them tread the very brink

Precipitous of total change, yet deem
Smooth continuity and beaten paths
Lying before them. Spirally and rough,
Through rows of trees, steep was the avenue
Down which we passed, descending to the vale.
The leaves' interstices let in the light,
And air of dewy morning ; on the boughs
Broke zephyrs softly from the rose-tree plains,
That lay below us. Lower down this path
Enters a village, which we classed with those,
Met rarely now, less for commercial ends,
Than situation, founded. In this vale
Scene after scene elicited warm praise,
Till, galloping up a defile, we reached
A point from which, in variegated pomp
Of large configuration, every view
That, separately and detached, had fixed
Profound attention, was descried in plan,
Together blended. Pensive Cowley said :—
“ Tis strange such lovely scenes should cities
want :
Yet here is built no dwelling ! Does there need
Good water ? hear the river's rumbling sound.
Pure is the clime ? and dry and deep the soil ?
Let all these flights of wild-fowl that desert
Parts insalubrious ; let the cheerful scene
Luxuriant, answer the enquiry made.
What youth ascends the hill, his mien assured,

And looks betokening superior gifts?
Emotion makes him tremulous, and moulds
His sinewy proportions into grace
And noble attitude. How he inclines
And lingers o'er the scenic marvel! There
A poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth
to heaven,
Mind's hallowed fire revealing, bursts of thought,
And pathos. Paler hues o'ercast his brow.
Come, let us hail him." Said to us the bard :
" The surface of all nature—this grand scene,
The ocean, air, the orbs beyond us,—seemed
Endued with reason's living element,
And looked intelligent;—sublimely clear
Waxed to my vision; clear, and beautiful.
What time a beauteous maid with rapturous joy,
Sincere first love confesses, passion's light
Dawns in her eyes, pure as the heavens, and
fair;
In light divine suffused so, Nature was
Vouchsafing me sublime communion! Winged
By rapture, sense of ocular delight
Spread, and created auric ecstacy,
Exciting music: struck by fancy's wand,
And touched by my mind nature's maze of chords
Burst forth sonorous! Soon the thrilling wires
Relapsed to wonted silence: oh how changed

Was heaven and earth! Before what seemed a
Harp

With mind instinct, and wild and liquid tones,
And circumfused with spiritual sounds,
That far transcend expression, now was mute,
And more than ever looked without a soul."

Then Brown, Kirkmabreck's gentle sage, replied:
" Thus genius with an over-flowing soul,
His witcheries o'er nature playing, fills
Her orbs with supernatural light, and gives
The things of earth to glow in hues of heaven.
The mind itself diffuses, and reflects
On sun, and moon, and stars, earth, ocean, air,
The transcendental beauty of its own
Diviner structure. Nejefmelys, know
A mind in this wrought state disposed the old
Egyptian hierarchy (10) to dream that all
The heavens, and earth, and aqueous campaigns,
And the moon's orb pellucid, and the stars
Titanian, inly are sustained, and feed
On alimental spirit; while infused
Through all vast nature's members, a soul moves
The universe, and with its body blends!"

NOTE.

(10) Before the irrefragable demonstrations and experiments of Galalei, Newton, and others, had

established the truth of the principles which the reader will be able to gather from the quotations placed at the end of the present note, some philosophers held that:

Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titanique astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.

Virg. Æ. Lib. VI. 724.

— Heav'n, and earth's compacted frame
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires and feeds—and animates the whole.
This active mind, infused through all the space,
Unites and mingles with the mighty mass.

Dryd. Transl.

But modern philosophy justly refers to the operation of the universal laws of gravitation and attraction the greater part of the results, which, by Pythagoras and others, were ascribed to the influences of what they designated the Soul of the World.

The correct theory, however, by no means commanded the universal assent of well-informed persons even at the end of the last century. Witness these lines of Cowper :—

Some say that in the origin of things,
The infant elements received a law,
From which they swerve not since; that under
force

Of that controuling ordinance they move,
And need not his immediate hand, who first
Prescribed their course, to regulate it now.
Thus dream they, and contrive to save a God
The incumbrance of his own concerns, and
spare

The great artificer of all that moves,
The stress of a continual act, the pain
Of unremitting vigilance and care,
As too laborious and severe a task.

The Task, b. VI.

Is there anything here indicative of high and exalted views of the Omnipotence and Majesty of the Creator? Can it be derogatory to Him to have impressed on matter its proper nature, and given it, once and for ever, its necessary action?

Hicetas Syracusius, ut ait Theophrastus, cælum, solem, lunam, stellas, supera denique omnia, stare censem: neque præter terram, rem ullam in mundo moveri: quæ cum circum axem se

summa celeritate convertat, et torqueat, eadem
effici omnia, quasi stante terra cælum moveretur.

Cic. Academ. 2. 39.

Nicetas, the Syracusian, (says Theophrastus) was of opinion that the heavens, the sun, the moon, the stars, and, in fine, all above them, are stationary: and that excepting the earth, nothing in the universe moves: which turning and whirling about on its axis, at the height of speed, produces all those phenomena that make the earth seem at rest, and the heavens moving.

Nec vero hæc solum admirabilia, sed nihil majus, quam quod ita stabilis est mundus, atque ita cohæret ad permanendum, ut nihil ne excogitari quidem possit aptius, omnes enim partes ejus undique medium locum capessentes, nituntur æqualitatur. maxime autem corpora inter se juncta permanent, cum quodam quasi vinculo circumdato colligantur: quod facit ea natura, quæ per omnem mundum omnia mente, et ratione conficiens funditur, et ad medium rapit, et convertit extrema. Quocirca si mundus globosus est, ob eamque causam omnes ejus partes undique æquabiles, ipsæ per se, atque inter se continentur: contingere idem terræ necesse est, ut, omnibus ejus partibus in medium vergentibus, (id autem

medium, infimum in sphæra est) nihil interrumpat, quo labefactari possit tanta contentio gravitatis et ponderum. Eademque ratione mare, cum supra terram sit, medium tamen terræ locum expetens, congregabatur undique æquabiliter, neque redundat umquam, neque effunditur.

Cic. De Nat. Deor. 2. 45.

Nor is this all that is admirable; nothing is more so than the fact that the world is so stable, and so cleaves together for permanency, that nothing can be conceived better calculated to endure; for all its parts endeavour alike, going about from all sides to take up a central position. But most firmly are bodies knit together, when they are bound with something as a chain encompassing them round about: this is just what nature does; which is diffused over the whole world and, all things accomplishing by mind and by counsel, towards a centre enforces and turns the extremities. Wherefore if the world be a globe, and if, consequently, all its parts everywhere equalised, are holden together both by their separate and reciprocal operation; the same must also hold good of the earth, that, all its parts converging to a centre (the centre of a sphere is its lowest part) no disturbing force

intervenes that can weaken so great a contention and straining of ponderous masses. For the same reasons the sea, whilst it lies on the earth, but seeking nevertheless the earth's centre, is everywhere equal and globular and full without overflowing.

IX.

THE INSTAURATION.

The bands arrive at Damascus. Reminiscences of a halt in Shiraz. Al Vaez is met. Trains of reflection in which he was immersed. Wickliffe in reply to Al Vaez intimates that a renovation of the oriental empires is to be among the ultimate effects flowing out of the spread of Knowledge. Before restoring to the descendants of the people of ancient empires their station as nations, Knowledge is represented as inducing a state of things the reverse of that which is favourable to the declension of empire, and to the destruction of civil society. The statement to Al Vaez of the above opinions is associated with examples of the beneficial and humanizing influences which had begun to operate on the wild natives of the countries already traversed.

By this the elective parties led by Boyle
At Damesk were arriving: Damesk is
The last survivor of the cities built
On the subsiding of the Deluge. Earth
Bears not a ruin older. You behold
Her great coevals, Memphis, Delhi, laid
In ruins, but Chrysorroas' lucid streams
Meander through flower gardens, and glide past
Light Turkish villas. Cypress solemn trees
Lugubrious and the mountains circling heights
This gay and dazzling scene o'erhanging, shade.

From this town pressing forward Boyle advanced
The British camp to Shiraz. In that clime
We sojourning a brief time rest. There springs
In my referring memory vivid sense,
Of those days' rest; that even now I feel
Gales laden with the odours of all flowers;
And spices, incense, myrrh, and balm's perfume
Again blow o'er me, softly reproduced.
Resuming their long-prosecuted toils,
And come on the extensive base, that was
One pedestal of queen-like capitals,
The bands Al Vaez encountered, sitting rapt
In meditation: "All the ruins, all,
(He mildly thus his thoughts to us expressed)
That hereabouts surround us; gloomy, drear,
Jerusalem, Palmyra, Babylon:
Balbec, Persepolis, and Ninevah,
Mar this fair earth, and are on her ill-placed
As were big blood-drops o'er Messiah's brow
In agony exuded! cities scath
And the Lord's passion are a tragedy;
Its actor, Jesus; and the mournful scenes
This arched and columned desolation! Know
These ruins mark Heaven's judgments: broken
Law,—
And Sin their cause: they Sin's remembrancer!
Come view the Orient's bowed down capital!"

There on arriving Al Vaez thus resumed
His strain reflective, “ This low pile of stones
Is called Bir Nimrod ; you, I doubt not, know
They are remains of a high fane up-reared
To Belus, son of the Egyptian, famed
Osiris. Fallen, this city only is
(For death’s still chambers have absorbed the rest,)
A dormitory of the never-roused
Necropolis that covers land and sea.
O teach imagination to depict
The dead that crowd this far-extending grave
Of our quiescence, of subsided life !
O picture them who fill this sepulchre
In myriads ! Twenty generations’ clay
Here rests interred ! And sleep one sleep the wise
Who sighed to be remembered ; and the poor
Who died in the cold arms of cutting winds ;
And lofty patriots who like yew-trees stood
O’er shadowing their country’s new dug grave,
(O’er her low grave methinks I see their shades
Now hovering, and stretching forth the arm,
As erst their alabaster statues stood,)
And uttered deprecation and rebuke
Whilst folly, treasons, moral turpitude
Were busied lowering the Assyrian realm
Into the tomb of nations. (11) Now alas !
All Asia’s luminaries,—Babylon,

And those around her, ruinous capitals
Of empire, spread on every side wide views
Of desert, overgrowing the wrought spoil
Of marble quarries and exhausted mines.”
To the Assyrian’s melancholy thoughts
These words consolatory were returned
By venerable Wickliffe : “ Let us hope
Those luminaries will once more imbibe
The oil of poured-out knowledge. Here arrived
We do not leave your solitary waste,
Till be replenished its extinguished lamps
And their dry sockets give forth shining lights !
Your cities’ reconstruction to effect
The west hath sent us here ! Through your rude
clans
Of robbers bearing learning’s softening showers,
We come to re-establish justice, rule ;
For we have found tuition of great power
To give men wills enlightened ; make their
minds
Of thought capacious; to convert wild hordes
To citizens ; and thro’ the ruins spread
Repair and renovation. Thou shalt learn
Even out of the deserted cities’ mouths
This transcendental all-important truth :
“ Man is progressive: though he retrograde
For ages, ultimately he returns

To cultivating what in him is good,
Perfectible, and god-like." So occurred
The fourth election. Gloriously had dawned
O'er long-unsocial semi-barbarous lands
Where we sojourned, the morn of civil rights
Auspicious; everywhere the grand results
By the reformer promised to the east.
The humanizing presence of wise men
Anew set-up lapsed virtues. Courtesy
Brought forth man's nobler qualities, and laid
The storms of anger. When the nomad tribes
(Their hapless progeny, who by the hands
Of evil-minded conquerors of old,
From razed and burning cities were out-thrust,
To leave their infants war against mankind,
War to the knife, for a sole heritage;)
Saw our determination to consult
Their welfare, a great change ensued; and lulled
Suspicion wonted jealousy removed,
Gave amity free course. We made them feasts,
And drained their flowing cups. Us welcoming
How many of their towers, rough indeed
And frowning in their outward aspect, looked
Kindly towards us, as o'ertook by night,
And worn with travel, we descried them near!
These toils conciliatory and benign
Sank deep into men's souls; and memory

Yet dwells upon them smiling: as in dreams,
And reverie an exiled citizen
Hears national music; or the dulcet bells
Loud chiming from the aged and tremulous
towers
Of his cathedral: sweetly so our words
The Africans remembered; so they loved,
And gave their children's children Britons'
names.

NOTE.

(11) Visiting the sites of the cities referred to in the text, the traveller is led into serious reflections on the destinies of the countries which, in his own day, happen to be flourishing. He thinks of England, standing alone in the dignity of freedom. He feels the immense responsibility they incur whose measures may compromise her security. England fallen, and the foundation-stones of her constitution broken up, in what quarter of the globe might Liberty find rest for the sole of her foot? Would she any longer exist on this planet? Where? In America? The slave—a man dragged by force from his country, the child by fraudulent means stolen,—may set foot on the American shore and not become free!

There the traffic in human flesh is not forbidden ;
it has the sanction of Law !

With regard to first-class nations of the old world, it would appear that, subit etiam ipsius inertiae dulcedo: et invisa primo desidia postremo amatur. [Habit makes inaction itself sweet : and at first abhorred indolence is at last loved ;] and that despotic power, like vice, is

A monster of so frightful mien,
As, to be hated, needs but to be seen ;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace.

France is the solitary exception. The French understand well to assert and to vindicate public liberty; but have yet to learn of England, the conduct necessary to *maintain* and *preserve* the birth-right of a people.

Let not the momentous truth, deduced from all experience by a great historian, be forgotton by the people of England in every contemplated reform : Natura tamen infirmitatis humanæ tardiora sunt remedia, quam mala; et ut corpora lente augescunt, cito extinguuuntur, sic ingenia studiaque oppresseris facilius, quam revocaveris.

Tacit. Agric. Vita. 3.

Through the nature of human infirmity remedial measures are far tardier in operation, than are evil ones; and, as bodies grow slowly but perish rapidly, so thou shalt oppress the free mind and the institutions of learning more easily, than recover them by pronouncing their recall.

X.

CHARITY.

The Euphrates and Indus are passed. Balkh. Lahore. Spencer arrives at a sequestered dale: its antique vestiges of luxury; its canal, ruinous palace, and sublime view of one of the Himalah. Aliverdey; an eminent example of kindness of heart. He lays before the Electors his code of Poor Laws. His travels to visit the distressed. He expresses his strong opinion on the consequences of overlooking the difficulties and distresses of the poor; and offers to lead the electors into the dwelling-places of men struggling and perishing in the current of destitution. Affecting memoir of an artist's last hours.

THENCE o'er the broad Euphrates swept our
course
To the Suwad of Irak, and the vales
That, densely peopled, with their fruits and
flowers
Wait on the town of Meschid: whence the bands
Passed over Pul-i-Herkan bridge to Balkh:
Balkh, glorying, her rosy daughters all
The fairy cities of the Orient calls,
And as the parent city is revered.
These lowlands traversed, we advanced to thread,
Defile profound! the Dura i Zindan;

The country of the Affghans overran;
In a snow storm left Cabool, and the plain
Peshawur stands on ; (violets and thyme
The turf make fragrant; and impregn the air
Large odoriferous gardens;) crossed the Sinde
And passed on to Lahore. A summer eve,
Spencer, with his companions, reached a spot
On which lay numerous vestiges, and signs
Of by-gone luxury. It is a vale.
The whole side of the valley's western hill
A ruinous palace covers, at whose base
A current from the icy Setlij cools
The else too fervid air. Soft, rosy skies
A peak of Himalaya garlanded,
Ere bathing it in liquid gold, the sun
Rolled in full presence o'er the glowing mount,
Soaring remote. With the Spencerian band
On this grand prospect a young stranger gazed,
Named Aliverdey; who, in Gya born,
Was a Koolinu-brahmin of that town.
There stands the temple of Boodgya. He
Was of that gracious order of mankind
Whose full discovery was being made,
By Knowledge, entering each dwelling-place.
He laid before us valuable laws
Commanding Charity on them to smile
Whom Fortune leaves to perish; and he made

In reference thereto this strong appeal:
“ Know that a traveller before you stands
Who all the way from Gya has found Inns
In poor men’s habitations, and is versed
In horrors that awaken, and disturb
The placid ocean of the lieges’ soul
To blackest tempests, till are overpassed
Long venerated limits; I have tracked
Wild, frenzied Revolution through her dire
Originating causes. Oh make griefs
More interesting in high quarters! Weigh,
Examine, place before you, and proclaim
The humbler classes’ sorrows and neglect;(12)
Turn whither I am going; come, survey
The lowly domiciles of misery.
Make me your guide to Suffering’s dwelling-place.
Come to a house of mourning where the grave
Has newly closed o’er a young artist’s course.
Of his brief life I yesternight beheld
The death-bed scene. There Squallor ministered,
While louring sat Despair. He, care-worn, slept;
His countenance was ghastly; yet his lips
Wore smiles of resignation. To delay
Some days gaunt Famine, springing to devour
This faint, and short-lived victim, all was sold
Save what he lay on, and a painting hung
Against the wall, and which shewed outlines traced

In a bold style of art. A year complete
On that unfinished work had been employed,
When came the present Fever's agonies
And took his feeble hand off. Now in tears
The dying man's eyes rolled, and great distress
Of spirit rent his heart-strings hourly racked,
At sight of famished children through whose
hearts
The blood coursed lifeless. One, the younger
born,
Bore meekly with keen hunger; one repined.
By accident his glowing eye-balls fell
Upon the pictured canvass; there they dwelt,
And bringing to remembrance halcyon days,
Health, pleasing labour, eased his tortured soul;
Lost in a reverie profound. He woke
Out of this golden dream of better days,
And looked around him. It was a too broad
And harrowing contrast. A redoubled sense
Of all his woes him driving mad, he died.
As this man's reminiscences of good
Made difficulties' burthen onerous
Beyond endurance; so let the abodes
Of virtue, health, content, and opulence,
Where bliss is contemplated, prompt your
hearts
Of the reverse: considerate be of all!" (12)

(12) Lear, thrust out from his palaces by hypocrites in whom he had placed entire confidence, and in whose welfare he, to the last, had felt the nearest and tenderest interest; on the open heath, in the storm, looking back on his own passed reign, thus pathetically upbraids himself;—

Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads, and unfed sides,
Your looped, and windowed raggedness, defend
you

*From seasons such as these? O, I have taken
Too little care of this!*

Act III. Sc. IV.

(13) A party of friends setting out together upon a journey, soon find it to be the best for all sides, that while they are upon the road, one of the company should wait upon the rest; another ride forward to seek out lodging and entertainment; a third carry the portmanteau; a fourth take charge of the horses; a fifth bear the purse, conduct and direct the route; not forgetting, however, that, as they were equal and independent when they set out, so they are all to return

to a level again at their journey's end. The same regard and respect; the same forbearance, lenity, and reserve in using their service; the same mildness in delivering commands; the same study to make their journey comfortable and pleasant, which he whose lot it was to direct the rest, would in common decency think himself bound to observe towards them; ought we to shew towards those who, in the casting of the parts of human society, happen to be placed within our power, or to depend upon us.

Another reflection of a like tendency with the former is, that our obligation to them is much greater than theirs to us. It is a mistake to suppose, that the rich man maintains his servants, tradesmen, tenants, and labourers: the truth is, they maintain him. It is their industry which supplies his table, furnishes his wardrobe, builds his houses, adorns his equipage, provides his amusements. It is not the estate, but the labour employed upon it, that pays the rent. All that he does, is to distribute what others produce; which is the least part of the business.

Paley's Moral and Pol. Phi. b. 3. c. 1.

XI.

FORTUNE.

Napier and Watt make the passage of the Himalah; pass the heads of the Ganges; and by way of Tbit and Kokonor make a descent into China. Junction of the North and South corps. Lake scenery. Si-vin-cin, haranguing his countrymen. His elocution, and manner of delivery in public speaking. He points out the necessity of a great change in the celestial empire, and states the nature and extent of that change. His works. He inscribes his name in the first tablets of the triptych, and earnestly recommends Selden and Somers to diffuse the principles of freedom. He defines their respective routes. China is revolutionized, and the revolutionists take Peking. The enclosures drawn around the palaces are razed to the ground. The reign of the Manchow Tartars ceasing, the empire is broken into ten independent kingdoms. The ten new sceptres are given to natives of eminent ability and worth.

IN four divisions widely spread, the bands
Had passed the Indus. One (whose nimble march
Napier and Watt conducted) turning north,
Now o'er, now through the Koh i Himalah,
Sought Kobi's sandy deserts. The ascents
Of grey and dark-blue granite yielded spring
To its swift course, and, smitten by the hoofs

Debouching from Ki-ang-sy's mountains, cheered
We looked down from a glen, dark, narrow, wild,
On four great rivers flowing till they met,
And at a confluence formed the Poyang lake,
Re-murmuring in its shingle bed, and there
Assembled on the margin of this lake
Were thousands, Si-vin-cin's disciples. Rolled
The thunders of that sage and orator,
Far heard. His feelings, lively, strong, profound,
So varied a sonorous, tuneful voice,
The Terrible, Pathetic, and Sublime
Respired what he discoursed. So these attuned
His breath, and gave it feeling's varied notes;
As the winds modulate the ocean's voice,
When springing in the south composed gales soar,
And when the north winds rush, and when the
shril

And penetrating east resounds. His bursts
Of sentiment, delivered unimpaired
By apprehension, tremor, doubt or rage,
In silvery, or harsh tones, came forth in all
Their native energy. The speaker's eyes,
Cool under beetling brows, at will assumed
With varying occasion various looks ;
With wisdom laden, would with ease discharge
Their burden, to reseat hilarity,
Or from a mental eminence, like stars,

Seem to sit uttering silent mockery
On all who into their hid nature pryd.
By our approach made bold, his hands he raised
Exulting, and thus gave his thoughts free
course:

“Countrymen, the time to arm is come!
This overloaded empire hath endured
Too long a time. The Central Government,
Whose whole attention should be bent towards
The welfare of the governed, only seeks
Self-preservation. The integrity
Of this unwieldy empire to maintain
From distant ages down to this late hour
The Emperors have laboured. Other ends
They discontinued to pursue. To do
Their duty to their country; to promote
Its general well being, whilst they failed,—
Trade languished; mind forgot its noble powers:
The people lost their moral weight; reform,
Adventure, enterprise, were things unknown.
A monarch’s eye, the sunshine of his Court,
A legislature, each broad province needs.
The good which grows up under a king’s eye
Doth wholly perish in the mulberry shade
Of viceroys. The Fooyuen and Tsoogto
Spread out their baneful shadows, where should
pierce,

The genial influence of majesty.
One near me cries: Show forth the remedy!
I state it boldly: Imitate the West,
The empire change into ten monarchies;
Free, independent: give them separate Courts:
Set o'er each thirty million souls a King:
Enthrone ten sovereigns: zealous in their charge
These will extend our commerce; will call forth
Our country's great resources, and arouse
Her latent energies, so long asleep,
Incentives wanting. The revenue shall
Be laid out whence 'tis drawn; monopoly
Given only to inventors; patent rights
Given only to the talents which create,
And diligence which introduces arts
Among us. Kings shall suffer a free press
To indicate the public voice: to tell
The subjects' wants; and urge redress of wrong."
The envoys sent to bring in Si-vin-cin
Were Herschel, Selden, Davy. Him they found
Sitting upon a bench; the lake in view:
For his light villa graced its banks. He used
Thus in the open air employ his time
Opinions re-considering. Our views
And mission briefly were declared: his mind
From distant points of view, and at a glance,
Each consequence, each principle described.

Which done, forthwith his commentaries were
In full and luminous effusion showered
On all that from those envoys fell: "There is"
(Thus he concluded his prolonged review)
In your ulterior procedure and views
A reach indefinite and magnitude,
That overpowers me. In its nucleus
Your proposition is: "A law is known,
Which overcoming evil, will mankind
Restore to pristine dignity and health."
So also spake Con-fu-tse, but he failed
To give that law; nor told what it exacts.
Yours pass immeasurably beyond the views
I inculcated till by power hushed.
The blind eccentric revolutionist,
All-powerful Fortune, her can ye give eyes?
This Goddess, carrying round her whirling
wheels
The nations, all, at pleasure, doth compel
To quick transition through the social scale:
And carries high and down as low degrades
All families and names. She raises each
And where 'twas found it drops. Up each
is borne
Even to the summit, and, thence headlong
thrown;
Or lapses gently. So are all, in turn,

Made noble, all to low employs returned.
But this is done on no just principle.
Grace, Terror, and Caprice lead Fortune's
choice.

Falls vacant some high office? Ere its seals
Are given, and her fiat is pronounced,
In rush, command, kneel, pray before her all
The wealthier claimants. She accepts of gold
And yields to family influences. But read
From history the sequel: Virtue dies
And Vice ascends to empire o'er its grave:
The rock-based palace of the Cæsars towers
O'er the low tombs and corses of the Good!—
The Catos, Bruti, Ciceros! (14) You watch
The ills flowing out of mutability,
And all events dispose as best convenes
With social order: labouring to fix
In fickle Fortune's wheel, as its true guide,
The unerring Order, and all-wonderous course
Of Nature: Nature being Deity." (15)
This said, through his delightful gardens, high
Above the lake, and by its sounding shore,
Into his library he led the way;
And read the envoys out of his own works
Long, ably-written passages that bore
Upon our tenets. As the sun emits
His beams profusely from his orb of light

So issuing forth from his creative mind
Whole systems were revealed. While these in
sense
Are perfect, borne on genius' mighty wings ;
Resounding flow with majesty the words
Monosyllabic, wondrously replete
With music ; and well-linked, well-varied, fill
The ear with melody, while on the soul
Is poured out knowledge. Willing to improve
The opportunity which had arrived,
They entering into a discussion brought
To the great controversy patient minds,
Resolved to find whose was the side of truth.
Much error was obliterated, truths
Acknowledged, many new results obtained,
And discrepancies, that at first sight seemed
Irreconcilable, were harmonized.
That controversy ending, Si-vin-cin
Was entered of the order; to that time
The Triptych had no one so eminent;
In its first tablets he inscribed his name
Then said: " Our main desideratum is
The story of your English liberties.
Let Selden, and great Somers here assume
The leading of the missions. Somers, go,
Inspire congenial spirits here to draw
A Declaration of the people's Rights.

And let learned Selden warm our millions'
hearts,
To make the solemn declaration good.
Go ye South Bands, down the blue Kiang go,
And labour round about him; till, far-famed,
The porcelain pagoda's slender form
In view appears, above the royal seat
Of China's native princes. Thence removed,
By the intrusive Manchow Tartar race.
A little east of Nanking the canal,
By Koblai Khan constructed through the low
And marshy countries, will direct your steps
To Tien-tsin and Peking. The north band,
The yellow river keeping, and the course
Of the canal, until its waters flow
Through Tien-tsin, will pass on till it sees
The oblong square of Peking. Where all things
Are dedicated unto majesty!
Exclusive tyrant! his are the vast lakes;
His are its parks; and, bright with palaces,
The hills and hill-tops. None has leave to
walk
In his vast pleasure-grounds. All is enclosed.
Three millions, crowded in the capital,
Have less of space to breathe in than this man!
Proceed great Somers leading the north band:
Learned Selden leading the south bands diffuse

The sacred principles of Liberty!
And let no more man's greatest city be
Appropriated to one soul's delight!"
These British corps perambulating taught
One half broad China man's 'inherited,
True, ancient, and indubitable rights
And liberties ;' until this people felt
Their native dignity. Necessity
And the three fatal sisters led revolt
To the Tartarian city gates, and laid
Its outer wall in ruins. 'To the breach'
Shout the ungovernable multitude ;
And influenced by the Furies, rushing in
Throng onward to the inner oblong square :
Its treble gates are forced ; razed are its walls
'Prohibited and sacred ;' and appear,
Lit by hard firing from the palaces,
Which blazed forth on the gardens, spacious lakes,
And artificial hills and isles with trees
Upon them, gilt pavilions, open, light,
And tent-like ; and, connecting isles with isles,
Carved ornamental bridges. Loud cheers drowned
The tolling from the Choong-low. Lay in view,
Magnificent and vast, the pleasure-grounds,
Within-side the imperial wall : no more
To be enclosed : for after these events
The causes which had revolutionized

New-modelled China ; organized and broke
The empire into ten free monarchies ;
Gave worthy natives the new sceptres ; (16) gave
To artists the encouragement and rights
Which draws forth Europe's skill, and all its coasts
To foreign commerce opened. So obtained
About a third of human kind just laws.

NOTE.

(14.) Mr. Robert Walpole is reported to have said, (Debates of the Commons anno 1729) : That among the Romans, the wisest people upon earth, the temple of Fame was placed behind the temple of Virtue, to denote that there was no coming to the former without going through the other; but that if the Peerage Bill had passed into a law, one of the most powerful incentives to virtue would be taken away, since there would be no coming to Honour, but through the winding sheet of an old decrepit Lord, and the grave of an extinct noble family.

There are good reasons to fear that the way to the Temple of Fame runs oftener in the crooked lines suggested by Lord Bacon, in his essay on Fortune, than through any more direct ones. He shrewdly remarks : “ Overt and apparent vir-

tues bring forth praise ; but there be secret and hidden virtues that bring forth fortune ; certain deliveries of a man's self which have no name. The way of fortune is like the milky way in the sky : which is a meeting or knot of a number of small stars, not seen asunder, but giving light together : so are there a number of little and scarce discerned virtues, or rather faculties and customs, that make men fortunate. The Italians note some of them, such as a man would little think : when they speak of one that cannot do amiss, they will throw in into his other conditions, that he hath, “ Poco di matto ; ” and certainly, there be not two more fortunate properties, than to have a little of the fool, and not too much of the honest : therefore extreme lovers of their country, or of their masters, were never fortunate : neither can they be ; for when a man placeth his thoughts without himself, he goeth not his own way.”

The common-place, that considerations on the uncertainty of Fortune's smile remaining always with her spoiled children, are calculated to expose the vanity of those who are elated by prosperity, and ought to induce greater equanimity, was never expressed in a more striking manner than by the Athenian orator :

έγώ δ' ὅλως μὲν, ὅστις ἀνθρώπος ὁν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἡγοῦμαι· οὐν γὰρ ὁ βέλτιστα πράττειν νομίζων καὶ ἀριστην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ μενεῖ τοιαύτη μέχρι τῆς ἐσπέρας, πῶς χρὴ περ ταύτης λέγειν ή πῶς ὀνειδίζειν ἐτέρῳ;

Whosoever can lay fortune to a fellow man's charge I account to be wholly void of understanding. For if he who conceives himself to be doing very well, and considers his fortune to be of the best, 'and thinks, good easy man, full surely his greatness is a ripening,' knows not whether fortune is to remain the same until the evening, how, with any propriety, can he talk of it, or how to another's reproach?

Lord Brougham, adopting a more figurative and diffuse style than that practised by his original, renders the above in this manner: I hold any one to be utterly senseless and barbarous, who, being himself a man, can upbraid any of his fellow men with human misfortunes; for seeing that he who fancies himself most prosperous and Fortune to be most kind, knows not that she will continue such until the evening of the same day, how dares he speak of Fortune, or upbraid another with her frowns.—*Brougham's Transl.* 173.

(15.) This is wanting to add the quality of

literal truth to these beautiful conceptions of the Italian poet:

Colui, lo cui saver tutto trascende,
 Fece li Cieli, e diè lor chi conduce,
 Sì ch' ogni parte ad ogni parte splende,
 Distribuendo ugualmente la luce;
 Similemente agli splendor mondani
 Ordinò general ministra e duce,
 Che permutasse a tempo li ben vani
 Di gente in gente, e d'uno in altro sangue,
 Oltre la difension de' senni umani:
 Perch' una gente impera, e l' altra langue,
 Seguendo lo giudicio di costei,
 Ched è occulto, com' in erba l' angue.
 Vostro saver non ha contrasto a lei:
 Ella provvede, giudica, e persegue
 Suo regno, come il loro gli altri Dei.
 Le sue permutazion non hanno triegue:
 Necessità la fa esser veloce;
 Si spesso vien chi vicenda consegue.
 Quest' è colei, ch' è tanto posta in croce
 Pur da color, che le dovrian dar lode,
 Dandole biasmo a torto, e mala voce.
 Ma ella s' è beata, e ciò non ode;
 Con altre prime creature lieta
 Volve sua spera, e beata si gode.

Dante. Inf. Canto. 7.

(16) The last emperor of Chinese descent died in 1643, and the reigning dynasty, (that of the Manchow Tartars) commenced in 1644: yet so rooted is the aversion of men to foreign domination that the sentiment spiritedly expressed in the subjoined lines is to this hour entertained by millions of Chinese:

Vast was the central nation, flourishing the
heavenly dynasty,
A thousand regions sent tribute, ten thousand
nations did homage;
But the Tartars obtained it by fraud, and this
grudge can never be assuaged.
Enlist soldiers, procure horses, display aloft the
flowery standard,
Raise troops and seize weapons, let us exter-
minate the Manchow race.

XII.

WAR.

The Bands explore the verge of Eastern Asia. The old form of Government in China being dissolved, and the spirit of freedom spreading with the advance of the British, Corea ceases to be a tributary kingdom. Revolution and civil war in Corea. Mauven-yen: she details miseries which the war has brought upon her; denouncing statesmen who, as lovers of war, involve countries in hostilities. Howard relates the ravings of Mauven-yen on the occasion of his hearing her cries of distress. The close of the British route. Embarkation. Voyage to the West.

THAT revolution ending, the scene changed
To Chaou-sien, whose long-descended kings,
Were vassals, and to China's emperors
Paid yearly tribute; till in unison
With the enfranchised spirit of the age,
And irritated by this odious tax,
Corea rose in arms. The Kuo-wâng,
At first defeated, called in foreign troops;
Who, disciplined and numerous, o'ercame
The brave Coreans. Through the winter months
Hue-tsyn-lieu, a Corean of high rank,
The broken forces rallied, and till spring
He formed their ranks for service: while with
force

And self-devotion Liberty inspired
Her soldiers' hearts. A dark and lowering night
The band which Howard had assembled came
Upon a level country, near the sea;
Arriving after night had fallen. Morn
Illuminated with her mildest rays
The aspect of the landscape: no streams gushed
O'er pointed rocks; no shadow of a cloud
Brought sharp-beaked eagles in it: but there
spread
A crystal lake; still was its surface, smooth
Like opal, and its waters did reflect
Vines, palm-trees, ginseng, and red orange flowers;
In sun-shine glistening. In the dead of night
When all that strewed earth's bosom seemed
asleep,
Even to the sable ocean's neighbouring waves,
There came that way one giving utterance
To lamentation. Oh what piercing cries,
What dismal accents the fresh-bleeding heart
Is wont to utter! Echo multiplied
And bore to us the thrilling notes. At sound
Of minute-guns fast by their coast, as start
From tranquil sleep the dwellers by the sea,
And hasten to assist a ship-wrecked crew;
So rushed forth Howard, hastening to the spot
Whence came these evidences of despair.

He hurried to the echoing rocky shore,
Through which rang wailings similarly wild:
These heeding, presently he reached the place
Where, wandering to and fro o'er sparkling sands
Of the mute ocean, Mauven-yven walked.
A prey to ravening calamity,—
Alternately burst pathos from her lips
And madness. Whilst this raved and that
discoursed,
A horror indescribable disturbed
The beauty of her features; and she looked,
In port majestic as in stature tall,
Like Agony, peremptorily denied
Consolatory words or tears' relief.
To the pavilion of Syené brought
By Howard, she received a sister's cares,
In a long illness. Day and night its course
Syené watching, the dire malady
At length abated; and with health returned
Grief's native thirst for sympathy, and urged
The making known her secrets. As ensues
Told Mauven-yven her sad history,
Preserving melancholy's tearless calm:
“ Let my calamity direct your thoughts
On all the evils chargeable on war:
Let my calamity induce a view
Of crimes for which the men who call for war

Must stand accountable before their God !
That figuring the number infinite,
Of woes like mine, which never have transpired,
The awful total of wars' horrors may
More palpably before your senses come.
I am Hue-tsyn-lieu's widow. The past year
That power to states by barbarous laws reserved,
Which sends forth murder, calling it a war,
Laid waste Corea : desolate my home !
On mount Hue-tsyn-lieu was our dwelling-place :
A rose plantation on the gardens breathed
Its spirit's sweetness : all above its skirts
(There sings the nightingale, and blows the rose)
A wooded, broad, and spacious park, and lawn
Lay, open to the sea, (below so deep
It was inaudible) and rising sun.
Of tenderest childhood the saturnian years
Enjoying, gamboled on the level lawn
Our blooming children. It was summer-time.
The sun's uprising streaked the sky. Their
play
I watched beside a window, whence is seen
In one view the domain I have described.
From the plantation soldiers issued ; set
On my dear little ones, and took at them
A fatal aim. The infants, flying shrieked ;
The shaft-heads through and through their soft
flesh pierced ;

And agonized I saw, these eyes beheld
My children, as quick instinct guided each,
Back-starting, running forward to implore
The stern infanticides to hold their hands,
Or dying where first stricken, all fall dead!
So passes, in the hay-field, a sharp scythe
Sheer through a nest; and so the parent bird
Sees the blade massacre her chirping brood,
And, sympathetic, feels its shining edge
Cleave her own creeping flesh. That ancient seat,
Which a long line of nobles has possessed,
Is now a desert! Desolation's hand
Is laid upon it. There is left no one
To answer curiosity or love's
Enquiries. The drained marshes are become
Malarious. Fruit-trees stand out from the walls,
And lift up arms enfranchised. All returns
To wildness. Nature everywhere invades,
Re-conquering and dispossessing Art.
All was not lost! yet was the interest
Dearest to woman, its untimely end
To meet! Hue-tysn-lieu led the army. I
Accompanied my husband: for my heart,
Debilitated need I say with grief?
Told me that separation would excite
A greater ill. The hostile armies faced
Each other, and, forthwith, Hue-tsyn-lieu gave
The battle. Orderly and stirring sight!

In every movement conduct was discerned ;
And Valour, in wide crescents, and firm squares,
And columns moving, timely came in place,
Designs accomplishing. Here, there, he rushed.
Then through the thickest of the battle-field,
On paths triumphant, striking fatal blows,
You saw from all points soul-directed storms
Whose bursting made great slaughter; only burst
To gather, hover, and impending break
On the survivors ; dying in their ranks
Or vainly flying. One concerted plan
Was boldly executed ; (it embraced
A calculated series of details,
All consequences of each other, drawn
Before and during action) till its aim
Was felt ; and, in the order of the field,
The alterations made had brought to light
The crisis which Hue-tsyn-lieu had in view.
Results decisive and conspicuous flowed
In quick succession ; and the enemy
Disorganized and panic-struck retired ;
But left the conqueror wounded. When I saw
Hue-tsyn-lieu was no more, my brain on fire,
And insupportable Despair's black dreams
My soul possessing, and made wild with woe,
To a cliff's brink I rushed, intending this :—
To fall into the ocean's gulph, and quench

The fire within me raging. What more passed ;
What saved me from this suicidal act,
I have to learn. Here, then, my tale must end ;
My memory failing, leaves the rest a blank.
Such are the woes which, sadly, I survive ;
And this my testimony to the truth,
That murder goes forth in appalling war. (17)
I since have learned that hearing in the night
A widowed mother's lamentations wild,
Delirious, some one of your good bands
Found me. As I desire to hear it told
You haply can take up the narrative
Where I concluded." Howard in reply
Thus spake, " I am well able to repeat
The very words that fell from you that night :
I never shall forget their vehemence ;
Their tone; their rapid flow; their energy !
I heard your voice rise through the hushed
night air
Up to the heavens in this strain of prayer :
" Divine instructors ! ye that plant a sense
Of Deity, and to our mortal eyes
Can make God visible ; O look on me
And hear ! Ye grandeurs of the spacious sky !
That glide through depths of ether, journeying
In ne'er-lost order, do my bidding ! Spheres !
That, led by the Almighty, do advance

In perfect consonance, a harmony
Suffusing o'er the invaded infinite,
O make thy music audible to man !
Burst forth ye beautiful heavens, ye serene,
Tuned spheres, be effable below ! reprove,
Calm our destroyers, ye majestic things !
Break long-kept silence ! breathe peace from
on high !

Ah ye are dumb ! your soils are red with gore,
Bloodied are your orbs also ! I see drops
Of life-blood sullying Heaven's burnished fields !"
Your eyes staid on the star-lit azure vault
In silence gazing. Something more than this
You swooning, faintly sighed forth : fell supine
On the wet sands, and seemed to have expired."
This touching narrative each heart inspired
To hold war infamous ; its authors, foes,
And worthy of the branded felon's chain.
Here lay in view the boundaries limiting
Our sphere of action ; hove once more the ships
On the horizon ; and their pinnaces
Shot o'er the sea about them. All embarked
And steered the other side the earth their course.

NOTE.

- (17) It must not be supposed that European warfare is less revolting than war as practised by

barbarians. This melancholy truth rests on evidence the most respectable, clear, and direct. Testimonies in proof of this might be multiplied without limit. “The indignant reader, (says Sir Walter Scott,) were we to detail the horrors which Massena (in his retreat from Portugal in 1811) permitted his soldiers to perpetrate, would almost deny his title to the name of a human being.” In 1777 the Earl of Chatham addressed the House of Lords in these words :

My lords, who is the man, that in addition to these disgraces and mischiefs of our army, has dared to authorize and associate to our arms the tomahawk and the scalping-knife of the savage ? To call into civilized alliance, the wild and inhuman savage of the woods; to delegate to the merciless Indian the defence of disputed rights, and to wage the horrors of his barbarous war against our brethren ?

In the course of the debate, Lord Suffolk, secretary of state for the northern department, undertook to defend the employment of the Indians in the war, as being allowable on principle, “it was perfectly justifiable to use all the means which God and nature put into our hands.”

Upon this, the Earl of Chatham rose and said : “I am astonished ! shocked ! to hear such prin-

ciples confessed—to hear them avowed in this house, or in this country: principles equally unconstitutional, inhuman, and unchristian!

My lords, I did not intend to have encroached again upon your attention; but I cannot repress my indignation—I feel myself impelled by every duty. My lords, we are called upon as members of this House, as men, as Christian men, to protest against such notions standing near the throne, polluting the ear of Majesty. “That God and nature put into our hands.” I know not what ideas that lord may entertain of God and nature; but I know that such abominable principles are equally abhorrent to religion and humanity. What! to attribute the sacred sanction of God and nature to the massacres of the Indian scalping knife—to the cannibal savage torturing, murdering, roasting, and eating; literally, my lords, eating the mangled victims of his barbarous battles! These abominable principles, and this more abominable avowal of them, demand the most decisive indignation. I call upon that right reverend bench, those holy ministers of the Gospel, and pious pastors of our church; I conjure them to join in the holy work, and vindicate the religion of their God: I appeal to the wisdom and the law of this learned bench, to defend and sup-

port the justice of their country : I call upon the bishops to interpose the unsullied sanctity of their lawn ; upon the learned judges, to interpose the purity of their ermine, to save us from this pollution : I call upon the honour of your lordships, to reverence the dignity of your ancestors, and to maintain your own : I call upon the spirit and humanity of my country, to vindicate the national character : I invoke the genius of the constitution. From the tapestry that adorns these walls, the immortal ancestor of this noble lord [alluding to Lord Effingham Howard, who was Lord High Admiral of England, and commanded the British Fleet which destroyed the Spanish Armada] frowns with indignation at the disgrace of his country. * * * To turn forth into our settlements, among our ancient connections, friends, and relations, the merciless cannibal, thirsting for the blood of man, woman, and child ! to send forth the infidel savage—against whom ? against your Protestant brethren ; to lay waste their country, to desolate their dwellings, and extirpate their race and name with these horrible hell-hounds of savage war ! hell-hounds, I say, of savage war."

See Boyd's Works, 1. 283.

The boundary question elicited some judicious and eloquent reflections on the same subject. On the war agitated last year between this country and the United States of America, Dr. Channing says :—And these evils would be brought on the world at a moment of singular interest and promise to society; after an unparalleled duration of peace; when a higher civilization seems to be dawning on Christendom; when nations are every where waking up to develope their own resources; when the conquests of industry, art, and science are taking the place of those of war; when new facilities of intercourse are bringing countries from their old unsocial distance into neighbourhood; and when the greatest of all social revolutions is going on, that is, the elevation of the middling and labouring classes, of the multitude of the human race. To throw the firebrand of war among the nations at this period, would be treason against humanity and civilization, as foul as was ever perpetrated. The nation which does this must answer to God and to society for very criminal resistance to the progress of the race. Every year, every day of peace, is a gain to mankind, for it adds some strength to the cords which are drawing the nations together. And yet, in the face of all

these motives of peace, we have made light of the present danger. How few of us seem to have felt the infinite interests which a war would put in jeopardy! Hardly any where has a tone worthy of the solemnity of the subject been uttered. Are we still in the infancy of civilization? Has Christianity no power over us? Can a people learn the magnanimity of sacrifices to peace and humanity? * * * *

And on the subject of War generally he says: The evil is Moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. If it only slew man, it would do little. It turns man into a beast of prey.

* * * * *

Among its chief causes, one undoubtedly is the commonness of war. This hardens us to its evils. Its horrors are too familiar to move us, unless they start up at our own door. How much more would they appal us, were they rare! If the history of the case were, with one solitary exception, a history of peace, concord, brotherly love; if but one battle had been fought in the long succession of ages; if from the bosom of profound tranquillity, two armies, on one fatal day, had sprung forth and rushed together for mutual destruction; if but one spot on earth

had been drenched with human blood shed by human hands ; how different would be apprehensions of war ! What a fearful interest would gather round that spot ! How would it remain deserted, dreaded, abhorred ! With what terrible distinctness would the leaders of those armies stand out as monsters, not men ! * * *

I close with assigning what appears to me to be the most powerful cause of the prevalent insensibility to war. It is our blindness to the dignity and claims of human nature. We know not the worth of a man. We know not *who* the victims are, on whom war plants its foot, whom the conqueror leaves to the vulture on the field of battle, or carries captive to grace his triumph. Oh ! did we know what men are, did we see in them the spiritual, immortal children of God, what a voice should we lift against war ! How indignantly, how sorrowfully should we invoke Heaven and earth to right our insulted, injured brethren !

I close with asking, “ Must the sword devour for ever ? ” Must force, fear, pain, always rule the world ? Is the kingdom of God, the reign of truth, duty, and love, never to prevail ? Must the sacred name of brethren be only a name among men ? Must the divinity in man’s nature

never be recognised with veneration? Is the earth always to steam with human blood shed by man's hands, and to echo with groans wrung from hearts which violence has pierced? Can you and I, my friends, do nothing, nothing to impress a different character on the future history of our race? * * * * Our own souls must bleed when our brethren are slaughtered. We must feel the infinite wrong done to man by the brute force, which treads him in the dust. We must see in the authors of unjust, selfish, ambitious, revengeful wars, monsters in human form, incarnations of the dread enemy of the human race. Under the inspiration of such feelings, we shall speak, even the humblest of us, with something of prophetic force. This is the power which is to strike awe into the counsellors and perpetrators of now licensed murder; which is to wither the laurelled brow of now worshipped heroes. * * * * *

XIII.

THE PARALLEL.

The details of the transactions by the British Company having been given, the results obtained by the general body of the electors are announced summarily. It is related of the six Companies of the Association, that journeying from one end of the earth to the other, disdainful of all limits to their presence ; diffusing knowledge ; and secerning with equal eye from the whole race of mankind the representatives of nations ; (now electing one from the very lowest, now taking one from the most exalted in conventional rank;) they had succeeded in bringing out of their protracted labours this result : scilicet, the gathering together of a body of men worthy the confidence and veneration of their fellow men, and by nature's bounty accomplished and provided to be the surest anchor of their species ; at once its best patrons, guard, defence, and ornament. Comparison borne by the elected Seventy with the most illustrious of the Past.

MEANTIME the continent on like pursuits
Had sent forth tens of thousands : in those days
Throughout all Europe the Pierian streams
Their banks were overflowing ; and the flood,
Accumulated into rivers, sought
And visited all countries to the seas
Encompassing the high-land of this globe.
The courteous French, whom Cuvier led forth ;

The Muscovites ; the bland Italian corps ;
The indefatigable German bands ;
The Dutch, Norwegians, Swedes, Poles, Belgians,
Swiss,

Whom Kosciusko led ; on their ways met
Such fortunes, as the chivalrous Britons proved.
And wheresoever civil rights prevailed,
At that great crisis, man sent forth his sons,
Sent zealous votaries to co-operate
With Britain. So the seven companies
Set forward simultaneously ; and wrought
Unanimous ; and arduously toiled,
Nor rested ever till the final end
Crowned their repose with glory ; and in all
The pale of these elections, one by one
The watched for spirits were brought in, and
took

The honours merited. (18) To eminence
Forth from man's thousand millions were educed
The seventy magnates. (19) Instinct with the
might,

And grace of mind, their countenance revealed,
Through form the soul ; to pensive aspect joined
Was character majestic. Fit to be
Allied in marriage with these sederim,
Illustrious ladies also were led forth. (20)
More than mild suns in orient rosy morn

Dark systems gladden, do these ladies' eyes
Their homes enliven: these displaying beams
More brilliant, those less piercing; gayer those,—
These more considerate. Shadowy falls their hair
O'er lucid busts, and is reflected pale
By their complexions; as in Sion erst
The fine gold of the Temple's cupola
Was mirrored in the shining ivory
Of towers, and frieze-work, swelling out of all
The sanctuary. When the winds are hushed,
As waves off the Pacific's bosom rolled,
Surge following surge, make ocean melody,
And gently smite Hesperides' blessed shores;
So fill the ear, so fall their soft-toned words.
This harvest gathered in, its fields well gleaned
After the reapers, and the residues
Of the grand operations bound in sheaves;
A fleet of fourteen sail into one port
Brought all of the elect: who went on shore;
For the first time uniting. Men their like
Had seen in isolation, who that day
Assembled and conferred. They who beheld
This host, on its assembling to consult,
Were put in mind of those illustrious, rare,
And isolated beings, Fame records
As rising on the world, and by their hearts,
Sun-like, cheered forward making high essays,

And entering on great courses. Whose that day
Were the remembered names ? And to what men
Were the elect compared ? Those who took place
Of all, and high above all, bearing minds
Intuitive, omnific, plenary,
Could not be paralleled : to find their peers
In vain antiquity's most palmy days
Were recollect'd ; yet, at times, were named
Con-fu-tsee, Orpheus, Thales, Ze-ra-tusht.
The next in place to thinking minds recalled
Pythagoras, Lycurgus, Socrates.
And Newton, Phidias, Homer, Cicero,
With the third order bore comparison.

NOTE.

(18) By a just dispensation and rule in nature, individuals who do the most to promote civilization, are the first to experience and participate of its blessings: for minds of the highest order manifest the superiority of their innate powers by the facility with which such minds acquire a high state of cultivation, rather than by any more direct demonstrations. " Certain it is, whether it be believed or no, that as the most excellent of metals, gold, is of all other the most pliant, and most enduring to be wrought; so of

all living and breathing substances, the perfectest man is the most susceptible of help, improvement, impression, and alteration, and not only in his body, but in his mind and spirit, and then again not only in his appetite and affection, but in his powers of wit and reason."

Bacon's Works, 1. 339. By MONTAGUE.

(19) We must now go over again, as from the beginning, what refers to governors. We said, if you remember that they should appear to be lovers of the city, and be tried both by pleasures and by pains, and appear to quit this opinion neither through toils nor fears, nor any other change; and that he who was not able to do this was to be rejected: but he who came forth altogether pure as gold tried in the fire, was to be appointed ruler, and to have honours and rewards paid him both alive and dead. Such were the things we said whilst our reasoning passed over, and concealed itself, as afraid to rouse the present argument. You say most truly, said he, for I remember it. For I grudged, friend! to say, what I am now to adventure on; but now we must even venture to assert this: that the most complete guardians must be made philosophers. Let this be agreed upon, reply'd he.

But consider that you shall likely have but few of them : for such a genius as we said they must of necessity have, is wont but seldom in all its parts to meet in one ; but its different parts generally spring up in different persons. How do you say, reply'd he ? That such as are wont to be docile, of good memory, quick, and acute, and endued with whatever qualifications are akin to these, are not at the same time vigorous, and magnanimous in their mind, so as to live decently, with quietness and stability, but that such are carried by their acuteness wherever it happens, and every thing that is stable departs from them. You say true, reply'd he. With regard then to these firm habits of the mind, which are not at all versatile, and which one might rather employ as trusty, and which are difficult to be moved at dangers in war, are they not of the same temper with reference to learning : they move heavily, and with difficulty learn, as if they were benumbed, and are oppressed with sleep and yawning, when they are obliged to labour at any thing of this kind ? It is so, reply'd he. But we said that he must partake both these well and handsomely, or else he ought not to share in the most perfect education, nor magistracy, nor honours of the state.

Right, said he. Do not you imagine this will but rarely happen? Why will it not? * * * We must exercise them in various kinds of learning, whilst we consider whether their genius be able for the highest learning, or whether it fails, as those who fail in the other things.

Spens' Plato's Repub. 6. 257.

(20) But we shall still be of opinion, that both our guardians and their wives ought to pursue the same employments. And with reason, said he. Shall we not then henceforth desire any one who says the contrary, to instruct us in this point, what is that art or study respecting the establishment of a city, where the genius of the man and woman is not the same, but different? It is reasonable truly. Possibly some one may say, as you was saying a while ago, that it is not easy to tell this sufficiently on the sudden, but that it is not all difficult to one who has considered it. One might indeed say so. Are you willing then that we desire such an opponent to listen to us, if by any means we shall show him that there is in the administration of the city no employment peculiar to the women? By all means. Come on then, (shall we say to him,) Answer us. Is not this your meaning; That one man has a good genius for any thing, and another a bad,

in this respect, that the one learns any thing easily, and the other with difficulty; and the one with a little instruction discovers a great deal in what he learns; but the other, when he gets a great deal of instruction and care, does not retain even what he hath learned: with the one, the body is duly subservient to the mind; with the other, it opposes its improvement: are there any other marks than these by which you would determine one to have a good genius for any thing, and another to have a bad one? No one, said he, would mention any other. Know you then of any thing which is managed by mankind, with reference to which the men have not all these marks in a more excellent degree than the women? * * * * * You say true said he, that in the general, in every thing the one genius is superior to the other, yet there are many women, who, in many things, excel many men: but on the whole, it is as you say. There is not then, my friend! any office among the whole inhabitants of the city peculiar to the woman, considered as woman, nor to man, considered as man; but the geniuses are indiscriminately diffused through both: the woman is naturally fitted for sharing in all offices, and so is the man; but in all the woman is weaker

than the man : perfectly so. Shall we then commit every thing to the care of the men, and nothing to the care of the women ? How shall we do so? It is therefore I imagine, as we say, that one woman too is fitted by natural genius for being a physician, and another is not ; one is naturally a musician, and another is not ? What else ? And one is naturally fitted for the exercises, and another is not, one is fitted for war, and another is not. I at least am of this opinion. And is not one likewise a lover of philosophy, and another averse to it ; one of high spirits, and another of low ? This likewise is true. And has not one woman a natural genius for being a guardian, and another not ? And have we not made a choice of such a genius as this for our guardian men ? Of such a genius as this. The genius then of the woman and of the man for the guardianship of the city is the same, only that one is weaker and the other stronger. It appears so. And such women as these are to be chosen to dwell with these men, and be guardians along with them, as they are naturally fit for them, and of a kindred genius.

Spens' Plato's Repub. 5. 186.

XIV.

THE AUTHORIZATION.

The necessary first step towards the placing of Society on the basis of its true social relations is pronounced to have been carried into effect, in these Worthies being elected to institute fitting ulterior arrangements. The three Orders' custom of acting in a body. The Elect, proceeding on their journey together, are met by an Embassy sent from all nations, and commissioned to make voluntary surrender of divers prerogative rights, and to declare their respective Governments auxiliary, and ministerial in regard to all external interests and relations, to this so-acknowledged higher body. The commission is opened, and its contents summed, but it is not yet proceeded in. Jubilee ensues. Mir Faf's discourse on presenting to the Electors his grand opera.

TOWARD Social Order future movements rest
On these elections: they are an advance,
In further changes fruitful. To the good
Of all mankind, these Orders dedicate
What their capacities united can
Accomplish. Executing each design,
All work together. What the first conceive;
The third develop, and o'er it diffuse
The arts illustrative; while with great power
The second Order go amidst mankind

Promulgating the sciences, and views,
So emanating. (21) From this place the host
Together prosecuted rapid way,
And, entering an old inland city, met
Plenipotentiaries sent in the name
Of all the monarchs, peers, and commoners,
To treat with them as the Elect of all
The human race; and on them to devolve
A jurisdiction; and authority
To hear, negotiate, and end disputes
Between the nations: from whose common Seal
Issuing, a Commission had assigned
A nominated Congress to repair
To the elected; and with them proceed
To a fair territory it described.
Where by the tenor of the authority,
To them directed, the Commissioners
Had it in their instructions to propose
To the elected, as Protectors chosen
By acclamation of the nations, oaths
And treaties of alliance. And to take
Discussions for a final settlement
Of the prerogatives, laws, powers, rights,
And privileges to the Orders due,
And fit to be accorded. And to make
Surrender voluntary of the right
Of levying foreign wars. And to empower

This Council to enfranchise slaves, and states.
And authorizing the Protectorate
To frame a code of commerce, and corn laws,
On all obligatory. These large powers
Of governing, and incidental rights,
To the Protectors were translated. (22) Now,
With forms prescribed, and great solemnity,
Was opened the commission. It was read
In full assembly. These proceedings closed,
High holidays, fêtes, entertainments, balls,
Succeeded. Frequent was the theatre,
Gay the assemblage, when an opera,
Mir Fafi's composition, was performed.
Mir Fafi on presenting it, some years
Anterior, to the electors said,
Its themes recounting: "Nature holds all space,
Enabled by her systems' harmonies
To drive out Chaos and the black-veiled Night:
Hence Music, being Harmony's fine voice,
With universal Order is allied.
You bring to light this Order; as it forms
The ranks of Natural Society,
Ye are re-modelling social systems. These
Considerations for the overture
Lent me suggestions. Every changeful scene
The missions have been entering, in my ear
Has whispered music:—melody profound,

And liveliest opera, rich and various,
Was forming ever. First there loudly boomed
The fervid voice of Agitators, poured
At the beginning, o'er the silence, long
Through studious bowers unbroken. Then rose
notes

Sonorous, lofty, pompous; echoing high
The Missions' gathering; suddenly, as seemed
The work of magic. Next forth bursting thrills
The outset's spirited assays. And last
There fills my ear, encountered on the way,
The calm determination sternly told:
Regrets of patriots, and their lofty rage
Disdainful of oppression; communings
Between men's mind and Nature; pity's voice;
The march of soldiery, and the battle-field;
Griefs outward quiet; melancholy, low,
Wild Sadness' ravings; plaintive, fervent, changed
To mournful chidings: and mean-time through all
These scenes' variety the Electors' march,
Triumphant, bold, majestical, serene,
Proceeding in charmed armour: in arms charmed
Against Despondency and Peril's points,
By loftiness of purpose; that induced
High aspirations, resolution, love,
Which from the length and breadth of earth
swept off

War, Slavery, Barbarism ; Excess, and Want.
As constituting the melodious, these
And like transpiring incidents disposed
My mind to write this opera. It is
A commentary written on the spot,
Where each event of interest occurred.

NOTE.

(21) Looking at the history of the world, and comparing long periods of time, the student surveys each nation in turn running through its brilliant career only to sink at last, like an eastern day, into the sudden and utter darkness of its fall. Physical force has its progress : enterprise and commerce have their progress : and ingenuity and wealth. With these latter phenomena civilization also has a partial development ; but it does not outlive them.

Society, in its worst period, ambulatory ferocious and aggressive, exercises its physical force for the purposes of plunder, and to acquire a territory to settle in. Courage and bodily strength are the glory of this epoch. Then comes the spirit of commerce ; giving a new direction to physical energy. Lastly, the foregoing qualities, and the expansive and rapid developments of ingenuity,

accelerated by the impulses impressed upon them by the efforts of associating capitalists, meet, and whilst they form the characteristic and glory of these later times, also form the prelude to national convulsions and decay. The British dominions in Asia, and the railways in this country, may be instanced as shewing how much all these powers acting in one direction, can accomplish. So it has been in the past.

Is there, then, any fatality limiting the progress of Society in civilization to this point ? Is all improvement to stop here ? Arrived at the pinnacle of commercial prosperity, and at a very advanced state of civilization, must the modern nations discontinue to advance ; or, on the contrary, will they all, joining their forces, make an onward simultaneous movement, and preserve a state of continued national elevation, until the works and united exertions of first-rate minds, acting in a body for the general well-being of Mankind, shall have become the characteristic and true glory of a great era ? Till such a union surmounts difficulties in the way of gradual improvements, which have hitherto been found insuperable, and is attended with beneficial results scarcely conceivable beforehand !

This is the point to which society is above

represented as having attained. The events detailed in this part of the allegory are conceivable; but they imply a state of civilization which Society has hitherto been too feeble to enter upon. The great nations flourishing prior to the Christian era, fell long before they had approached it: but modern states exist under circumstances highly favourable to social aggrandizement. New means have sprung up calculated to produce beneficial, and permanent effects upon the progress of Society. The ameliorating principle has acquired great strength, and many additional supports. Christianity has inspired a more elevated tone of the moral sentiments. The great principles of popular representation and of liberty, (very imperfectly understood in the earlier ages of the world;) the lights of modern philosophy, and the influences of all the branches of profane knowledge, conspire with the Christian Religion to prepare for modern nations a destiny superior to that experienced by the ancients; and seem to insure us an evening of national existence as serene, clear, and beautiful, as theirs was troubled, and dark. The prospects of Humanity thus brightening and enlarging; it remains with Time to determine whether any epoch of man's existence on earth shall be

signalized by the pre-eminence and ascendancy of his moral and intellectual qualities? or whether the god-like portion of his nature is for ever to be confined within limited, and subordinate spheres of action?

(22) Finally, the improvement effected in the condition of mankind by advances in physical science as applied to the useful purposes of life is very far from being limited to their direct consequences in the more abundant supply of our physical wants, and the increase of our comforts. Great as these benefits are, they are yet but steps to others of a still higher kind. The successful results of our experiments and reasonings in natural philosophy, and the incalculable advantages which experience, systematically consulted and dispassionately reasoned on, has conferred in matters purely physical, tend of necessity to impress something of the well weighed and progressive character of science on the more complicated conduct of our social and moral relations. It is thus that legislation and politics become gradually regarded as experimental sciences; and history, not, as formerly, the mere record of tyrannies and slaughters, which by immortalising the execrable actions of one age, perpetuates the ambition of commit-

ting them in every succeeding one, but as the archive of experiments, successful and unsuccessful, gradually accumulating towards the solution of the grand problem—how the advantages of government are to be secured with the least possible inconvenience to the governed. The celebrated apophthegm, that nations never profit by experience, becomes yearly more and more untrue. The idea once conceived and verified, that great and noble ends are to be achieved, by which the condition of the whole human species shall be permanently bettered, by bringing into exercise a sufficient quantity of sober thought, and by a proper adaptation of means, is of itself sufficient to set us earnestly on reflecting what ends *are* truly great and noble, either in themselves, or as conducive to others of a still loftier character; because we are not now, as heretofore, hopeless of attaining them. It is not now equally harmless and insignificant, whether we are right or wrong; since we are no longer supinely and helplessly carried down the stream of events, but feel ourselves capable of buffetting at least with its waves, and perhaps of riding triumphantly over them: for why should we despair that the reason which has enabled us to subdue all nature to our purposes, should (if permitted and

assisted by the providence of God) achieve a far more difficult conquest; and ultimately find some means of enabling the collective wisdom of mankind to bear down those obstacles which individual short-sightedness, selfishness, and passion, oppose to all improvements, and by which the highest hopes are continually blighted, and the fairest prospects marred.

Herschel's Study of Nat. Phil. 72.

XV.

THE INSTALLATION.

The Protectors are conducted to their territory. Views on coming in sight of it. Its formation and chartered rights. The Protectors and Ambassadors enter by the Cedar Avenue : the vastness and grandeur of which is described. Cursory local descriptions of the grand international domains. Notices of the temple, council hall, and museum erected there. Works in sculpture. A simile derived from Horticulture concludes the allegory.

LEAVING that city the high brotherhood,
By the ambassadors attended, moved
Toward their abiding-place; and while they
sought
That quiet sanctuary, as one man came
The people forth, and a firm escort formed,
Kind and congratulatory. Till from sight
The last of the procession passed, there gazed
Vast numbers; and these musing deemed its
track
Bright realms, where the enchanter Sleep had
laid
The scene of a grand fable, and produced
His people; on the morrow to dissolve !

At last there spread below us the domains
Of earth's Protectorate—such wide expanse
He sees around him who o'erlooks the sea
From a steep promontory—rich champaign
Glens, airy commons, forests of old oaks,
All centered in one valley. Seventy gates,
Wrought bronze, and gorgeously o'ergilded, hang
Under their lofty portals; which stand in
The circumjacent boundary; into hills
And eminences broken. Here was signed
The charter which this territory (formed
Of divers independent manors,) grants
A royal Honour's privileges and rights;
And frees these international domains
From foreign empire. At the middle gate,
On entering, sudden burst upon our view
The fields of cedar. Far up rising ground
To a hill's summit broadest avenue
Ascending gradually, on either side
Broad Lebanonian cedars equal stand,
Throughout the lengthening vista, and impress
Exactest symmetry and unison!
The hugh boughs' inclination, (the whole length
O'erarching promenades,) a sylvan roof,
In smoothest continuity extends,
From end to end. Up all this sloping way,
Viewed from the gates, the cedars' lofty heads

Seem looped in the blue heavens, and lost on
high.

The grand procession leisurely advanced,
And on the hill-top saw this avenue
Sweep downward, and with gentle curvature
Into a forest turning, there define,
In sombre foliage, its long sinuous course.
Upon a cross road coming, they proceed
Along it through a region wild and high,
(There many a covey springing, in the air
Spoke hoarse and shrill, or ran upon the heath,)
And traversing the honour's outward parts,
By deer o'erbrowsed, through a farm's cheerful
lands,
And village, opening on a vineyard, draw
To the conservatory and the walks
Of the cool garden. Winding rivers gleam
Through this domain meandering. Here their
beds
Are subterranean; there they re-appear
And, gushingly aloft forth welling, play
Their liquid columns full against the beams
Of the sun's disk; thence trickle o'er low rocks
Through moss and water-flowers; and course
down hills,
And, softly murmuring in a shallower brook,
Into an oval lake pellucid flow;

And now all turbulent in clouds of foam
Come headlong, showering with their spray the
vale.

Here, by commandment of the nations built, (23)
Are seventy mansions. And a stately pile
Reared in the valley's centre, proudly stands
Leaning on marbles of enormous girth,
Its front's sublimity ; and, triune, is
For God, and Man, and Nature's service built.(24)
Viewed altogether, as it dazzling stands,—
A temple with its cupola and towers;
And a museum; and a council hall,—
The fine colossal fabric, these three ends
By its exterior eloquently shows,
Upon the model of its purpose shaped.
Here Hulel said “ These stones know to impress
On us their dedication : none has need
To be on them inscribed. Had they a tongue,
More loud than thunders burst forth, would re-
sound

This Proclamation : “ Only those are kings
Who heed these counsellors : the rest incur
Irrevocable interdict, and mourn,
In exile, lost dominions, friends estranged,
And empire.” Here a multitude immense
Gazed, all admiring, at the hanging site
Of the flower-gardens ; there with nicer eye

Sate eminent statuaries sketching off
Studies from groups, carved in fine ivory,
(Representations shadowing the truths
On which all virtues rest); and other hands
Made studies from the minor works of art,
Copying the Contrast Groups; (which well ex-
press

The rites of Superstition, scenes in War,
And the ambition of the Evil, cut
So spiritedly in hard porphyry,
And exquisitely finished, that life's breath
Appears to swell within them, where they stand
In opposition to the pleasing groups,
Felicity, and Righteousness, and Peace,
Love's eldest-born:) when Mauven-yven said
To the great fathers of the oligarchs;
“ As this assemblage and great conference
Originated, Sires, in your long toils;
So Horticulture's glories had their rise:
Ah how long earlier than the human flower,
The flower of human kind, had due regard!
Led captive after witnessing some bud
From depths of foliage peeping lovely forth,
Or blossom ornamental to its branch;
Lo the prime Gardener taking out his friends
One showery May morn bids adieu to home;
And makes long journeys to the emerald banks

Of rivers ; to the fountains, lakes, and streams :
Goes through the dewy vales, o'er green hill
sides ;

And roots up plants : still having for his
guides

The bees and butterflies' far wandering tribes,
Whithersoever in the o'ergrown wild,
The orange bears its golden fruit, or vine
Clings by its tendrils to its neighbour elm,
Or the arbutus, laurel, olive, bay,
Are growing ; and where'er in sheltered spots
The full-blown rose hangs out, and myrtle
breathes

Sweet odours, with sweet-briar's fragrance joined ;
And snow-drops, lilies, violets, hyacinths,
(Whose bright flowers Phœbus crimsoned,) with
rank weeds

For life are struggling. Laden with rich spoil
Of the earth's glory, homeward he returns
Casting around him for a kindly soil :
And on fit grounds arriving, all this store,
With care translated, in his garden plants,
And waters, rears up tenderly, admires,
Like a fond father, these for beauteous bloom
Conspicuous, those as yielding odour sweet,
And others sight-alluring by their forms.
Midst them the Gatherer, and by them o'erhung,

Lives deeply blessed :—then finds his sepulchre !”

Now in their stately home each Order throned
As monarchs intellectual, whose mild rule
Is over empires, and their royal heads ;
They murmur not at struggles which have made
Benevolence ascendant; and prepared
For Justice an eternal dynasty ;
Sceptred above Olympus, on whose heights
The dreadful gods cannot their seats maintain
Against Astraea and just Saturn’s sway.
This consummation the Athenian sage
Foreseeing, tranquilly the hemlock drank,
And spake like one ascending into heaven :
And Shakspeare, when the sun of prophecy
Dawned on his mighty soul, foreshadowing this ;
Brooked his ignoble age, and fame obscure ;
Nor doubting, nor repining, when he saw
The master spirits of the past revered
Thro’ less deserts, and by his infant times.
But haply such need only die to learn
How just is destiny ; and now in heaven
May watch with angel tears of joy its course.

(23) The following are the considerations which lead us to regard mankind as one great society, and to ascribe to the nations composing it unity in their ultimate destinies.

All men are born with a common desire of knowledge, and endued with a capacity to receive, and derive benefit from its communication to them: it is eagerly desired by every human being, and to all is communicable. And extensive knowledge produces similarity of manners, interests and opinions, between nations who are in the enjoyment of it.

The history of the world shows, that whatever occurrences are beneficial and permanent in their nature, benefit sooner or later the whole of mankind; that every event beneficial to one nation eventually benefits all; that intelligent minds have done nothing which does not extend to affect their race: and that consequently all nations, wheresoever they may be placed on the broad surface of this globe, agreeing in this, that they are assemblages of moral and intellectual beings, and that one nature is shared by all in common, are intimately connected with one another in interest as well as in race, and have always been so.

The susceptibilities of intellectual and moral

progress which whole nations have begun to evince would seem to favour the supposition, that the times are approaching when this grand principle will manifest itself in the social state of the world. The rapid discoveries of the last two centuries, and the universal diffusion in Europe of the general truths thus brought to light, have resulted from the example and effort of a very inconsiderable body of men, employed in the study of nature during the seventeenth century. It is among the great results of the effort of that limited number of minds, that innumerable learned men are now flourishing; that general knowledge is more or less disseminated through every town of this empire, and of Europe; and that with the redundant population of this country, more especially, it has travelled out to, and found a resting-place in the most distant parts of the earth.

It is difficult to conceive, impossible to assign, limits to the full and necessary operations on the social state of the world, of the effort of all these minds. If we could imagine that they will, in an equal period of time, be equally fruitful with those of the minds above named; such a supposition would justify views which at first sight appear very extravagant.

Before venturing to pronounce a definite judg-

ment upon these prospects, and the future state of society, the Student of History will do well to place the leading passages of the history of man in comparison; sifting narrowly each record of man's changeable habits, opinions and manners, in such different periods of time; to contrast, for instance, the condition of Europe in the Dark and Middle Ages with modern Europe; especially during the last century. He will also make himself fully acquainted with the nature and extent of the sudden and universal improvement which the human understanding has of late years displayed; and here he will ascertain the relative number of minds which present circumstances bring into play, and which the circumstances of past times brought out: he will contrast the mind's improved condition with what it very recently was. Nor will he leave out of his researches an inquiry into the history and nature of the causes, which have extended this intellectual improvement from London to Constantinople; from Paris to St. Petersburgh.

(24) There is between the revealed law, the immutable law of nature, the law of each independent country, and the law which regulates mutual international intercourse; (upon which rest the political and civil rights of

mankind) ; a necessary, inseparable, and mutual connection and affinity. They all emanate from one universal source ; they relate to one common subject ; they should be directed to one end. The law of revelation, that of nature, municipal laws, and the laws of nations, should be consonant, and form but one code, agreeing in all its parts, and every part reflecting light upon the aggregate of its principles.

But laws and customs abhorrent to the principles of this holy code have brought upon the world the greatest part of the physical, and much of the moral evil it has known ; and they will continue to increase it, until sanctions shall have been impressed upon them superior to the authority they derive as being mere conventional edicts :—until the spirits of religion and of nature move upon the dark and troubled waters of human constitutions.

Religion teaches us respect for our fellow men ; makes their rights sacred ; and their well-being our own happiness : but what these latter really are, and their purport, and the best manner of promoting them ; cannot be properly ascertained, much less understood, without the assistance afforded by the various branches of human science.

There also is between the propagation of Chris-

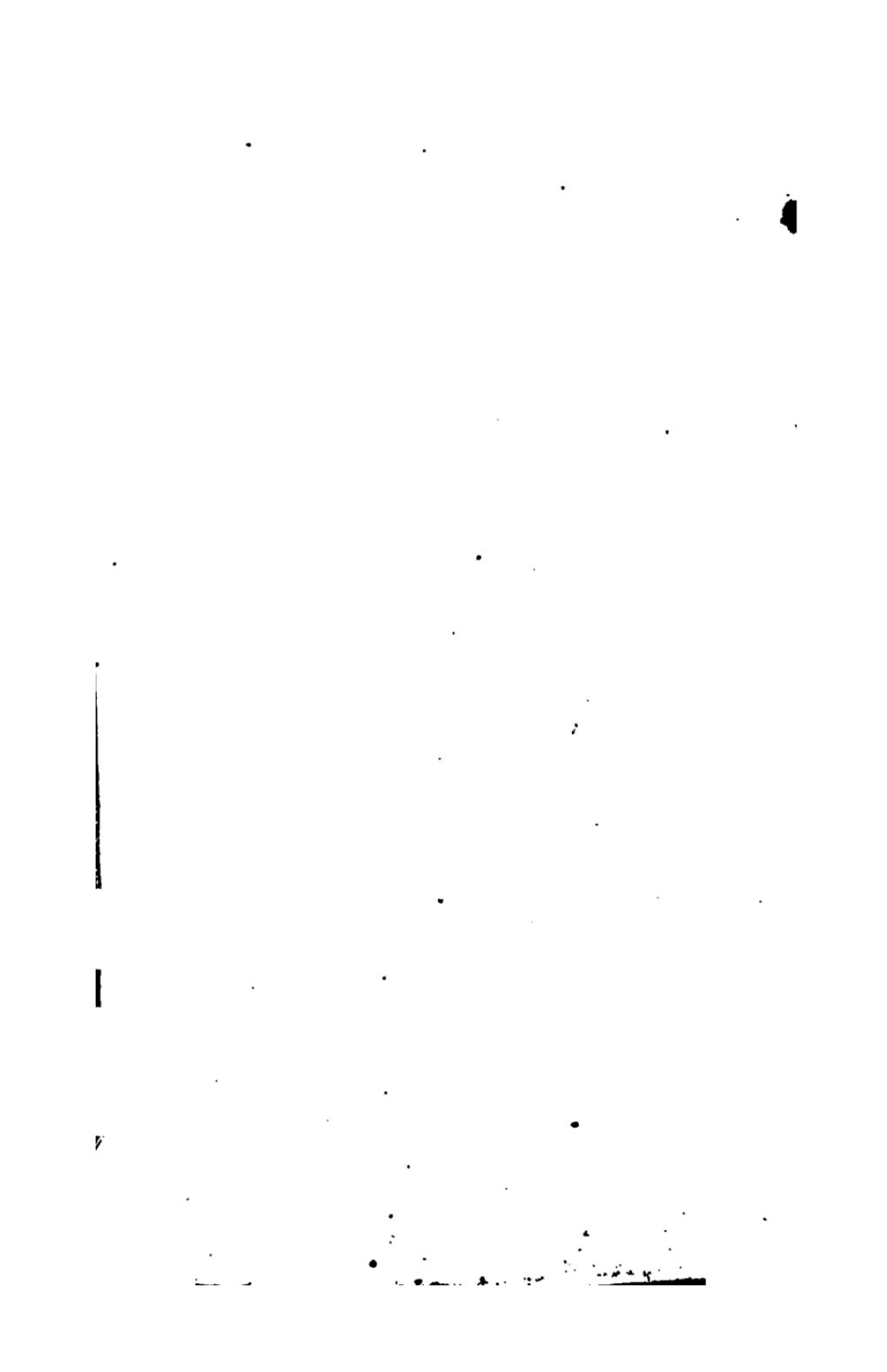
tian and that of natural knowledge, a connection equally intimate : the one is necessary to the other : the first is only practicable in combination with the second. To the human savage the former can only be made perfectly intelligible when read to him in the lights of the latter.

In overlooking this important truth the missionaries of religion have fallen into an error to which the human understanding is very generally addicted ; that of neglecting primary steps altogether, or passing too hastily over them, and entering prematurely upon the principal business it has undertaken. Before the human understanding can admit or deny any of the great truths of religion, it must be made capable of the process of reasoning : it must first be taught to apply the nice processes of analysis and generalization to its conceptions of objects around it: it must be taught to evolve from the familiar appearances and the objects, an acquaintance with which is common to all mankind, the truths which are contained within them. General propositions, which admit of being separated, must be laid before it, and it must be instructed how to divide them into their elemental parts : and to deduce logically from these elementary parts the truths they also involve. The untutored mind

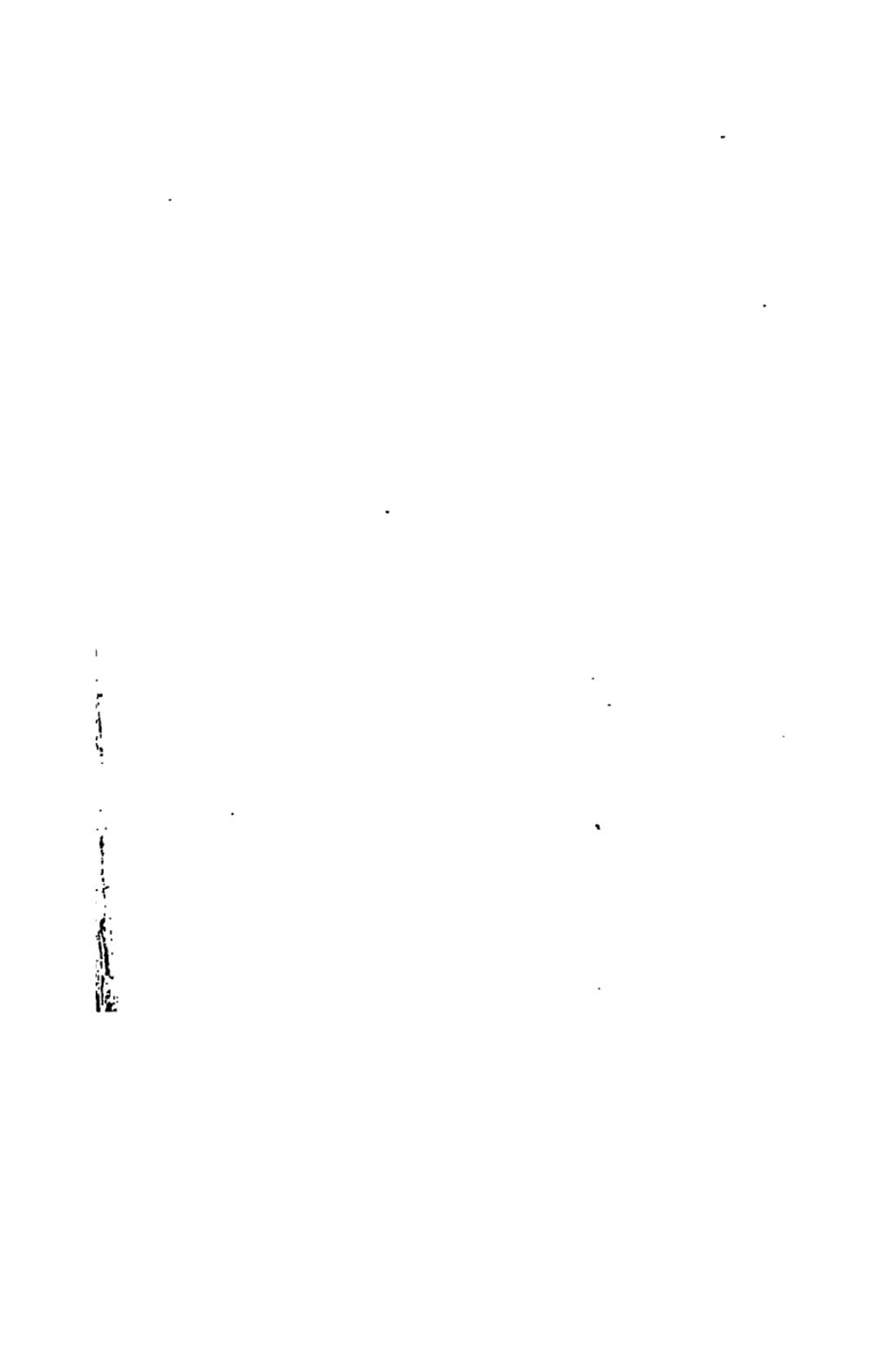
must also be shown, and taught to trace, the general relations which the different parts of the creation bear to one another: it must be taught to generalize: without this preparation, as well might one expect a child to understand a series of metaphysical propositions, as hope to make converts merely by presenting to the dull mental vision of barbarous people the sublime truths connected with the mysteries of redemption and atonement.

THE END.









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